

England - C of E. [Articles of Religion -
Edition with Commentaries - Welchman, 1713.]

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Lord Dinorben.

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2 Libris Ed. Hughes
XXXIX *Coll. Jesu. Oxon.*

ARTICULI

Ecclesiae Anglicanae,
Textibus Sacrae Scripturae

ET

Patrum primævorum Testimoniis confirmati,
Brevibusque Notis illustrati.

Adjectis insuper

NOMINIBUS AUCTORUM

Locisque in quibus

DOCTRINA in ARTICULIS

Contenta fusius explicatur.

Editio Sexta.

In usum

JUVENTUTIS ACADEMICÆ.

Auctore EDVARDO WELCHMAN,
Archidiacono *Cardigan.*

Et Coll. *Merton.* quondam Socio.

O X O N I I,

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Dignissimo Viro

THOMÆ ARCHER Armigero

Dignissimi itidem Viri

ANDREÆ ARCHER Armigeri

Filio natu maximo,

In supremis Magn. Brit. Comitibus

Senatori, uti & Pater olim,

Integerrimo Patrono suo

Plurimum colendo

Librum hunc D. D. D. Q.

Gratitudinis ergo

EDVARDUS WELCHMAN.



Ad Lectorem
P R Æ F A T I O.

EN tiki, mi Juvenis carissime, *Articulos Fidei & Religionis, quibus jamdudum Matriculæ Universitatis inserendus pro more subscripsisti, iterum iterumque, si Deus dederit, subscripturus. Quod ut cum judicio in posterum facias expectat alma Mater Academia, & si Sacros aliquando Ordines ambieris, cum Eruditione etiam Sancta Mater Ecclesia. Utcunque sit Articulis hisce te operam dare oportet, nisi iis subscribere quæ parum intelligis libeat, quod ingenui non est animi. At memineris quæso implicitam fidem ab Ecclesia Anglicana improbari. Ut tibi igitur hæc ex parte quodammodo inservirem, Articulos edere visum est congruentibus Sacræ Scripturæ Textibus munitos, & Notulas quasdam subjicere, in quibus summa tantum rerum capita attigi. Lectorem, qui plura desiderabit, ad clarissimos Ecclesiæ nostræ Theologos, qui loca quævis fusiùs tractarunt, remitto. Neque enim is sum, qui novam Articulorum Expositionem moliri ausim, aded periculosa plenum opus aleæ, ut ejus causâ vix Hæreseos notam effugerit, magni nominis Præsul, Gilb. Burnettus Episcopus Sarisburiensis. Cum vero illius opus multorum convitiis dilaceratum cernerem & è plurium manibus excussum, cum*

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mibi etiam videretur Theologo potius quam Theologiae studioso legendum, Beveregii porro, uti fere solent posthuma, imperfectum esset & vix suum sciret Auctorem, Ellisii vero & Rogerisii quasi jejuna nimis & exanguia respuerent Juvenes: novam viam ingredi consultum duxi, Sæculo huic, quod Nomina magis quam Res sectatur, me nec ingratam nec inutilem operam navaturum sperans, si magnorum Nominum illecebris in Rerum ipsarum Notitiam homines inducerem. Celebres satis sunt quos laudavi Scriptores, & rei quam proposui abunde sufficiunt. Angli omnes, uno Grotio excepto, cujus tamen duos tantum libros citavi, eosque universæ Ecclesiæ suffragio comprobatos. A queis vero Anglicanæ Ecclesiæ mens petenda est, nisi ab ejusdem Ecclesiæ Scriptoribus? Plures quidem educere possem, at in his delectum quendam habes, & nollem te librorum multitudine opprimere. Inter mille alios, pares his paucos invenies, superiores nullos; Nowello præsertim Juelloque, quibus ad Articulos quod attinet, primæ, post Homilias & Liturgiam, semper tribuendæ sunt; Cum non solum maximi fuerint Theologi, sed ipsius etiam Convocationis, in qua editi sunt & confirmati Articuli, pars magna: Hic nimirum Episcopus, Ille Prolocutor.

Ne verò indigneris, quod ad antiquiores hosce scriptores te revocem. Hi enim, ab omni partium studio cæterisque hujus Sæculi vitiis immunes, puram veritatem puris animis secuti sunt & obtinuerunt; neque tam quod sibi suisque gratum di-

cere



Ad Lectorem Præfatio.

cere studuerunt, quam quod veritati consonum. His autem perlectis, non obisto quo minùs ad Recentiores te conferas, quin hortor potiùs & suadeo. Multos enim habemus lectu sane dignissimos. At si inter legendum, novum aliquid & eatenus inauditum tibi occurrerit, (quod Hodiernos præsertim indiscriminatim legenti non raro eveniet) tibi caveas quæso. Quid enim Religioni, mille & septingentos annos natæ, jam tandem cum Placitis novis? Porro id ratum tibi fixumque in animo sedeat, nihil esse in Religionem admittendum, nisi quod certissimis Sacræ Scripturæ testimoniis confirmatur; eaque omnia tutò satis ignorari, quæ sancti, tum Primitivæ, tum Reformatæ Ecclesiæ Patres ignorarint: Id demùm verum esse quod primum.

Ex innumeris S. Scripturarum Testimoniis ista tibi indicavi, quæ ad rem maxime apposita videbantur. Sed indicavi tantùm, eo nempe consilio, ut Tute sacros Codices evolvas, Textus cum Contextibus conferas, & propriâ manu exscribens memoriæ penitus infigas. Si ullum tibi sit proficiendi studium, opellam hanc tam utilem, tam necessariam minimè detrectabis: Ego sanè eam tibi præreptam nequaquam vellem.

Quamvis autem Articulos Sacræ Scripturæ textibus confirmasse revera sufficiat, & humana testimonia supervacua sint ubi suppetunt divina; Quoniam verò de liquidissimis Sacræ Scripturæ textibus lites moveant profani ac nugaces homines, & nos Scripturas in perniciem nostram detorquere afferant Romanenses, aliique Hæretici: Patrum etiam

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tiam antiquissimorum testimonia singulis Articulis subungere visum est, ut manifestum sit Ecclesiam Anglicanam unà cum iis de Religione sentire, eandemque doctrinam nunc temporis tueri quam olim primæva Ecclesia. Habes igitur, mi Juvenis, Patres trium primorum Sæculorum Articulis nostris suffragantes; unico Augustino, ubi hi deficerent, in subsidium semel vocato, idque in re parum controversâ. Ceteros sequioris ævi consultò omisi, quoniam id solum mihi erat propositum, Ecclesiæ nostræ doctrinam antiquissimam, purissimam itidè, & revera Christianam, probare; quod & ex allatis Testimoniis me satis abundanter fecisse plurimùm confido. Multa quidem alia eodem spectantia in promptu habeo; ista autem impræsentiarum missa facio, tibi ipsi, uti spes est, olim colligenda. In Veterum lectione quò magis versaberis, eò magis tibi cordi erit Ecclesia Anglicana.

Unum adhuc restat de quo te moneam, nempe Librum hunc Articulorum publicâ auctoritate editum sancitumque esse, ad tollendam Opinionum Dissentionem, & Consensum in verâ Religione firmandum. Unde ab istorum hominum Errore, ne dicam Fraude, caveas oportet, ex quorum sententiâ Articulis his subscribere licet etiam ab eisdem dissentientibus. Sunt enim qui hos Articulos Pacis tantùm esse volunt, idèd nimirum ut Subscribentes non iis consentire, sed tantùm non palam contradicere obligentur. Ast editi sunt, ad tollendam Opinionem æquè ac Sermonum dissentionem, ad consensum, in verâ Religione fir-

Ad Lectorem Præfatio.

*firmandum, non tantum ad dissentientium ora ab-
turanda. Alii porro aiunt quod Articulis his ex
privatâ Interpretatione subscribere liceat, vel con-
tra receptam definitamque Ecclesiæ Sententiam,
Quibus autem vinculis constringendi sunt nebulo-
nes hi, fallaces adeò, & tam lubricæ fidei, juxta
quos vel Pii IV. Symbolo, vel etiam Muhammedis
Alcorano subscribere licet? Proinde scias Unum-
quemque Articulis his subscribentem Doctrinam in
iisdem contentam palam approbare, eosque * om-
nes ac singulos, in litterali Grammaticoque
sensu acceptos, Verbo Dei consentaneos esse
manu suâ affirmare. Qui aliter sentiens subscri-
bit, impudenter mentitur, non probum Christianum
sed improbum Jesuitam agit, debitas tantæ perfî-
diæ pœnas aliquandò luiturus.*

* V. Declarationem Regiam Articulis præfixam, & Canon. 36.

1100

A U C T O R E S

In hoc Opere laudati.

- E**xposition of the Creed by Bishop *Pearson*. Folio.
 ——— Origines Sacræ by Bp. *Stillingfleet*. Quarto.
 ——— his Discourse of the Sufferings of Christ. Octavo.
 ——— his Vindication of the Doctrine of the Trinity. Oct.
 ——— his Idolatry of the Church of *Rome*. Oct.
 The Principles and Duties of Natural Religion, by Bishop
Wilkins. Oct.
Grotius de Veritate Religionis Christianæ.
 ——— de Satisfactione Christi. Duodecimo.
 Dr. *Sherlock*'s Discourse of the Divine Providence. Quarto.
 ——— Discourse of a future Judgment. Oct.
 The Whole Duty of Man.
 The Art of Contentment, by the Author of the Whole Duty
 of Man.
 The Lively Oracles, by the same Author.
 Mr. *Hooker*'s Ecclesiastical Polity. Fol.
 Mr. *Ray*'s Wisdom of God in the Works of the Creation.
 Edit. 4. Oct.
 Dr. *Scott*'s Christian Life. 3 Voll. Oct.
Alex. Nowell's Catechismus. Quarto 1572.
 Bp. *Jewel*'s Works. Fol.
 Fasciculus Controversiarum Theologicarum per *J. Prideaux*,
 Episc. *Wigorn*. Quarto.
 Mr. *Nelson*'s Companion for the Festivals and Fasts. Edit. 4.
 1707. Oct.
 Bp. *Cosin*'s Scholastical Hist. of the Canon of Scripture. Quarto.
 G. *Bulli*, Episc. *Menev*. Def. Fidei Nicænæ. Quarto vel Fol.
 ——— Judicium Ecclesiæ Catholicæ de necessitate credendi
 quod Christus sit Deus. Oct. vel Fol. cum *Grabii* Notis.
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 Great Britain. Oct.
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 ——— Discourse of Schism. Duod.

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 gainst *Bishop*. Quarto 1606.
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 nion. Quarto 1618.
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 — his Conference. Duod.
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 Bp. *Andrew's* Sermons. Fol.
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 Mr. *Boyle's* Lecture. Oct.
 — Sermon on *James 2. 24.*
 Mr. *Walker's* modest Plea for Infant Baptism. Duod.
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 tion. Fol.
 A Vindication of the Ordinations of the Church of *England*.
 Quarto. 1688.
 Bp. *Bedel's* Life and Letters. Oct.
 Book of *Homilies*.
 Book of *Canons*. 1603.
 Book of *Common-Prayer*.

In Article 1^{mo}

d John 4. 24. God is a Spirit, & they that worship him, must worship him in Spirit & in Truth. e Psalm 102. 26, 27.

They shall perish, but thou shalt endure, yea all of them shall wax old like a garment: as a vesture shalt thou change them & they shall be changed. But thou art the same & thy years shall have no end.

~~of the Holy Ghost~~ 2 Cor 13. 14 The Grace of our Lord Jesus Christ, & the Love of God, & the Communion of the Holy Ghost, be with you all. Amen.

1 John 5. 7 For there are three that bear record in Heaven the Father the Word & the Holy Ghost: & these three are one

In Article 2^{do}

B Heb 1. 5. For unto which of the Angels said he at any Time, thou art my Son this Day have I begotten thee? And again I will be to him a Father & he shall be to me a Son.

C Luke 1. 31. And behold thou shalt conceive in the Womb & bring forth a Son, & shalt call his Name Jesus.

Gal 4. 4. But when the fulness of the time
was come, God sent forth his son made of
a Woman, made under the Law.

Acts 20. 28. Take heed therefore unto
yourselves, & to all the flock, over the which
the Holy Ghost hath made you Overseers
to feed the Church of God, which he
hath purchased with his own Blood.

XXXIX. ARTICULI

Ecclesiæ Anglicanæ,

Textibus è sacra Scriptura depromptis confirmati, brevibusque Notis illustrati.

De Fide in Sacro-sanctam Trinitatem.

I. ^{a 2} **U**NUS est ^b vivus, & verus ⁴¹ Cor. 8. 4. ^b 1 Theſſ. 1. 9. ^c 3 æternus, ^d 4 incorporeus, ^e 5 impartibilis, ^e 6 impassibilis, ^f immensæ potentia, ^g 7 sapientia ^d Joh. 4. 24. ^e Psal. 102. 26, 27. ^f Mat. 19. 26. ^h 8 bonitatis, ⁱ 9 creator & ¹⁰ conservator omnium, tum visibilium, tum invisibilium. ^g Pf. 147. 5. ^h Luc. 18. 19. ^k 11 Et in unitate hujus divinæ naturæ, tres sunt Personæ, ejusdem essentia, potentia ac æternitatis, Pater, Filius, & Spiritus Sanctus. ⁱ 1 Col. 1. 16, 17. ^k Mat. 28. 19. 2 Cor. 13, 14. ^l Joh. 5. 7.

1 Deum esse constat, 1. ex ordine Causarum, qui ex uno quodam incausato originem ducit. 2. ex ipsâ Dei Ideâ, quæ in se necessariam Existentiâ implicat. 3. ex Gentium omnium consensu. 4. ex Origine Mundi, rerumque ordine & usu. 5. ex vi Conscientiæ.

6. ex Prophetiis. 7. ex Miraculis.

v. *Pearson* in Symbolum Apost. Art. 1. *Wilkins's* Nat. Rel. 1. c. 4, 5, 6. *Stillingfleet's* Orig. Sac. 1. 3. c. 1, 2. *Grotius* de Ver. 1. c. 2. *Tillotson* on Job 28. 28.

2 *Unitas* probatur ex ipsâ Dei naturâ, quæ multitudinem

Art. I. nem non patitur, eò quòd est prima rerum omnium Causa, ultimusque Finis, infinite insuper perfectus: Unde si plures essent, alter alterum posset producere, quin & impedire. Proinde cum Unus sufficiat, neque hic neque ille esset necessarius. Deus autem est Ens necessarium, *Exod. 3. 14.*

Pearson in Symbol. Apost. Art. I. Wilkins's Nat. Rel. l. i. c. 8. Grotius de Ver. Rel. l. i. c. 3.

3 *Æternus.* Quoniam est prima Causa, quæ ut vel ab aliâ causâ, vel nihilo producatur, impossibile est. Id vero quod absque causâ est, ex se est; quod ex se est, nunquam potest non esse.

Wilkins's Nat. Rel. l. i. c. 8. Grotius de Ver. Rel. l. i. c. 6.

4 *Incorporeus.* i. e. immaterialis & Spiritus. Spiritus enim excellentior est Corpore; quare si Deus esset Corpus, Angelis Animabusque humanis esset ignobilior. Præterea, Materia omnis est ex se iners & otiosa, nec movetur, nisi ab alio sit mota. Deus autem primus est motor.

5 *Impartibilis.* Partible enim omne habet partes extra partes, proinde est extensum & quantum; porro quum quantitas non se invicem penetrent; Deus infinitus, si quantus esset, omnia loca impleteret, adeò ut nulli alii Corpori esset locus.

6 *Impassibilis.* Quicquid patitur, à se fortius patitur, & est aliquo modo impotens. Deus autem est immensæ po-

tentiæ. Ille enim, à quo omnis potentia oritur, Omnipotens sit necesse est. Et si quid Deo resistere posset, vel ex se istam potentiam haberet, proinde esset ipse Deus, vel ex alio, à Deo sc. Unde autem Deus daret potentiam propriâ majorem?

Angl. Without parts or passions. In Scripturis equidem Membra, oculi, sc. manus, &c. Uti & Passiones, ex gr. *Amor, Ira, Odium,* &c. Deo attribui videntur, quorum omnium, quum sit simplicissima Essentia, immutabilis etiam & semper infinite beatus, prorsus est incapax. Quare ista ἀσπαρτον dicta, ἁγιότης intelligenda sunt.

Wilkins's Nat. Rel. l. i. c. 8. Pearson in Symb. Apost. Art. 6.

7 *Sapientia Dei* patet ex admirabili rerum Ordine & Usu, ex variis etiam divinæ Providentiæ effectibus.

Wilkins's Nat. Rel. l. i. c. 6, 9. Ray's Wisdom of God &c. Sherlock of Providence, c. 8.

8 *Bonitas Dei* patet ex creatione & conservatione rerum; maximè autem ex Generis humani per Christum Redemptione.

Sherlock of Providence, c. 7. Wilkins's Nat. Rel. l. i. c. 10. Art of Contentment Sect. 3, 4. Scott's Christian Life, part 2. vol. 2. p. 242.

9 *Creator omnium.* Mundum æternum non esse testantur Artes nuper inventæ, Regiones nuper investigatæ & adhuc incultæ, Historiæ omnes paucos retrò annos respicientes.



Article 1 Of Faith in the Holy Trinity

To prove the Unity of God, we must proceed thus: The Being that is independent in nature, must be so in action: If there were 2 Gods they could not both be so, since they could both will and act different things: for there is no moral rule of rectitude to determine a Being why He should at this time create ^{or wny} such a number of Worlds: If so could not the other Interpose? or if one would create 10 worlds, & the other only 7, how would their independency be preserved?

- a. Cor: 8: 4. There is none other Gods, but One.
1st: 20: 3. I how shall have none other Gods, but One.
B. 1 Thes: 1: 9. Ye turned from Idols to God, to serve the Living & true God.

Everlasting

Nothing can cease to be, or exist in a manner different from what it now does without undergoing a change; every Change is an effect & as such requires a cause; Consequently as God exists without cause, He can't have any cause of Change, ergo He must ~~exist~~ ^{be the same} to all eternity.

1st Tim: 1: 17. Now unto the King eternal, immortal, invisible, and all wise God be honour & glory for ever & ever.

1st Omnipotent

The being that is uncaused & independent, must necessarily be omnipotent. if He is not infinite, He must be limited; but limitation is an effect, & as such requires a cause; God is uncaused, & therefore cannot be an effect.
of matt: 19: 26. all Things are possible with God.

Godness

The Idea of Godness implies a disposition to communicate happiness to others. If this being hath done this, He is God: But He hath done this, ergo He is God.

W. Luke 8: 19: Why callest

Thou me Good? There is none Good save one & that is God.

Wisdom

Draw His Godness. We deduce his wisdom; for The Idea of wisdom implies his knowledge of the best methods to effect or bring about our happiness. Ps. 147: 5. His understanding is infinite.

Maker of all Things

Colo: 1. 16: 17. By Him were all Things made that are in Heaven, & that are in earth, whether they be thrones or dominions, or principalities or powers; all Things were created by Him, & for him & He is above all Things, & by Him do all things exist

Incorporeal

Joh: 4: 24: God is spirit, & without parts, for there can be no parts but of a body.

& in Unity &c

Go ye therefore, & teach all Nations, baptizing them in the name of the Father, of the Son, & of the Holy Ghost. Matt: 28: 19. K
Baptism is receiving men from a state of sin, into a state of favour, & the hopes of eternal Happiness. now, as this can be done only in the name of the eternal God, & since there are three set together without any distinction or note of inequality, & it is one in their name; They must all be true God. Otherwise it looks like a just hint at our Saviour & his Gospel, that by his



Direction into the Entrance of it, which gives
it visible & of a habite to those great blessings
which are offered in it, should be in the name of
two created Beings, & they even put in equality
with God. ~~John 1:1~~ ~~the Word~~ ~~beginning~~ ~~and~~ ~~no~~ ~~al~~ ~~most~~ ~~hallow~~

Article 2

Of the Word who became Man

John: 1: 1, 2, 3. In the beginning was the word, & the word
was with God, & the word was God, & same was in
the beginning with God, all things were made by
him, & without him was not anything made, that
was made.

John, before he comes to speak
of Christ in our nature, speaks of another pre-
cedent being which He had. His beginning also
is said to be before creation or time. Now a
duration before time is eternal, before the word
is the everlasting of the Father. John 20: 28: &

Thou said unto him, my Lord, my God.

John 10: 30. I, & the Father are one.

Took man's nature.

1 Tim. 3: 16. God was made manifest in
the flesh.

Nothing can be a proper subject
of adoration, but the true God, & this proposition
in the new testament, as the object of adoration, implies
He is the true God.

When St. Stephen died He
cried out, Lord Jesus receive my spirit. b'gotten
He is the true God, or the Proto-martyr by the
very act of idolatry.

Who truly suffered: Matt 27: 34
They gave him vinegar to drink mingled with
gall & when He had tasted thereof He would not
drink. & they crucified him, & parted his garments.

Dead.
Matt: 27: 50. Jesus when He had cryed again
with a loud voice, yielded up His Ghost.
Buried.

Matt 27: 59: 60. And when Joseph had taken the Body
he wrapped it in a clean Linen Cloth, & laid it in his
own new Tomb, which he had hewn out in the Rock.
It was highly necessary that Christ should recon-
cile us to God, for though God sent his Son
yet he was angry with us; he had to be sure a tender
compassion for us as being his Creatures, but Rated us as
~~having disobeyed~~ his Commands. Jerph. 2. 16. 17. 18.
And that he might reconcile both unto God in one
Body by the Crose, having slain the Enmity thereby.
And came & preached Peace to you which were afar off
& to them that were nigh. For through him we both
have an Access by one Spirit, unto the Father.
Was a Sacrifice.

2^d Cor 5. 21. For he hath made him to be sin for us, who
knew no sin, that we might be made the Righteousness of
God in him.

Article 3^d Of the Descent of Christ into ^{Hell}
Acts 2. 27. Because thou wilt not leave my Soul in Hell
neither wilt thou suffer thine holy one to see Corruption.
It is the Opinion of some that Christ nearly descended into
Hell, into the Place of the damned, but the more probable Opinion is that the more
general one, is that he went as ad, i.e. ^{into} the State of
Souls separated from their Bodies.



Article 4th Of Christ's Resurrection
Matt 28. 6. He is not here, for he is risen.

Christ after his Resurrection ascended into Heaven
with Flesh & Bones. Luke 24. 39. Behold my Hands
& my Feet, that it is I myself, handle me & see, for a spirit
hath not flesh & bones, as ye see me have.

tes. Factus est igitur. Ut casu fieret, absurdum & impossibile. Quare Creatorem habuit. Quem vero nisi Deum?

Pearson in Symb. Apost. Art. 1. Wilkins's Nat. Rel. l. 1. c. 5. Stillingfleet's Orig. Sacr. l. 3. c. 2. Tillotson on Job 28. 28.

10 *Conservator omnium.* Nihil enim ex se & necessario existit, præterquam Deus. Dependunt igitur omnia à Deo.

Scot's Christ. Life, part 2. vol. 1. c. 4. §. 1. Sherlock of Providence, c. 2. Nowelli Catech. p. 49, 50.

11 *Et in unitate, &c.* Cum Deum unicum esse certo certius sit; Attamen & Patri & Filio & Spiritui Sancto assignentur à Scripturâ ea Attributa Cultusque quæ Deo soli conveniunt; non immerito dicitur, unum esse Deum, tres vero Personas.

Stillingfleet's Doctrine of the Trinity. Hooker's Ecc. Pol. l. 5. § 51. Prideaux Fasc. Controv. C. 2. Q. 2. Nelson's Festivals, Trin. Sunday. Nowelli Catech. pag. 46.

CLEMENS ROMANUS. [†] Οὐδὲν ἀδιώκτων παρὰ τῷ Θεῷ, ἐν λόγῳ τῆς μεγαλωσύνης αὐτοῦ συνεήσατο τὰ πάντα, καὶ ἐν λόγῳ δύνάται αὐτὰ μεταστρέψαι. *Epist. ad Cor. c. 27.* ^κ Οὐχ' ἓνα Θεὸν ἔχομεν, καὶ ἓνα Χριστόν, καὶ ἐν πνεῦμα ἡ χάρις; *ib. c. 46.*

IGNATIUS. ^α Εἰς Θεὸς ὅστις ὁ φανερώσας ἑαυτὸν Ἀἰῶνος Χριστὸς τῷ ἡμῶν αὐτῷ, ὅς ὅστις αὐτῷ λόγῳ ἀΐδι. *Epist. ad Magnes.* ^κ Ὑποτάγητε τῷ ὁπισκόπῳ . . . ὡς οἱ ἀποστολὴ τῷ Χριστῷ, καὶ τῷ Πατρὶ, καὶ τῷ Πνεύματι. *ib.*

JUSTIN. MARTYR. ^α Ἐνα καὶ μόνον εἶναι Θεόν, περὶ τὸν ὅστις ἀληθὺς θεοσεβείας γράμμα. *ad Græcos Cohortat. pag. 34.* ^κ Ἐκεῖνόν τε καὶ τὸν παρ' αὐτῷ υἱόν,

Nihil Deo impossibile, in verbo majestatis suæ constituit omnia, & in verbo potest ea subvertere. . . . Nonne unum Deum habemus, & unum Christum, & unum Spiritum gratia?

Unus est Deus, qui manifestavit seipsum per Jesum Christum Filium suum qui est Sermo ejus æternus. . . . Subditi sitis Episcopo. . . . ut Apostoli Christo, & Patri, & Spiritui.

Unicum esse Deum, est primum veræ Religionis documentum,

Art. I. πνεῦμά τι τὸ θεωρητικὸν σεβόμεθα καὶ προσκυνοῦμεν. *Apol. I. c. 6.*

ATHENAGORAS. καὶ Περὶ αὐτῶ καὶ δι' αὐτῶ πάντα ἐγένετο, ἐνὸς ὄντος τῷ πατρὶ καὶ τῷ υἱῷ. ὄντος ὃ υἱὸς ἐν πατρὶ, καὶ πατὴρ ἐν υἱῷ, ἐνότητι καὶ δυνάμει πνεύματος. *Legatio pro Christ. pag. 10.* Τίς ἐν ἐκ αὐτῶν ἀπαρῆται, λέγοντας Θεὸν Πατέρα καὶ Υἱὸν Θεὸν καὶ Πνεῦμα ἅγιον; δεικνύοντας αὐτῶν καὶ τὴν ἐν τῇ ἐνώσει δυνάμιν, (ἢ δυνάμιν ἐνέωσιν) καὶ τὴν ἐν τῇ τάξει ἀξίωσιν, ἀκέραια ἀδελφείας καὶ ἀγαπῆρας; *ib. pag. 11.*

THEOPHILUS ANTIOCH. τὸ μὲν εἶδος τῷ Θεῷ ἀρέσκει καὶ ἀνέκφραστον, καὶ μὴ δυνάμενον ὁφθαλμοῖς σαρκίνοις ὁραθῆναι. δόξη γὰρ ἔστιν ἀχώρητος, μεγέθει ἀκατάληπτος, ὑψεὶ ἀππειλόντος, ἰσχυρὸν ἀσύγκειτος, σοφίᾳ ἀσυμβίβαστος, ἀγαθωσύνῃ ἀμίμητος, καλοποιίᾳ ἀνεκδιήγητος. *ad Autolyc. l. 1.* καὶ Αἱ θεαὶ ἡμέραι [πρὸ] ὧν φασίπων γεγονῆαι τύποι εἰσὶν τῆς τελευτῆς, τῷ Θεῷ, καὶ τῷ λόγῳ αὐτοῦ, καὶ τῇ σοφίᾳ αὐτοῦ. *ib. l. 2.*

cumentum. . . . Illum, & ejus Filium, & Spiritum propheticum colimus & adoramus.

Ab ipso, & per ipsum facta sunt omnia, quum Pater & Filius unum sint; Filius verò sit in Patre, & Pater in Filio, per unionem & potentiam Spiritus. . . . Quis igitur non miretur, nos, qui Deum Patrem dicimus, & Deum Filium, & Spiritum Sanctum eorum in unitate potentiam (f. potentiâ unitatem) & in ordine distinctionem explicantes, Atheos vocari?

Dei quidem forma ineffabilis est, nec corporeis oculis cerni potest. Gloriâ enim infinitus est, magnitudine incomprehensibilis, sublimitate imperceptibilis, potentiâ superexcellens, sapientiâ incomparabilis, bonitate inimitabilis, beneficiâ inenarrabilis. . . . Tres Dies Luminaria præcedentes, Typi sunt Trinitatis, Dei, & Verbi ejus, & Sapientia ejus.

IRENÆUS. ⁱ Nihil indiget omnium Deus, sed per Verbum & Spiritum suum omnia faciens & gubernans & omnibus esse præstans. *adv. Hær. l. 1.*

C John 20. 27. Then saith he to Thomas, reach hither thy Finger, & behold my Hands, & reach hither thy Hand, & thrust it into my side, & be not faithless but believing.

Mark 16. 19. So then, after the Lord had spoken unto them, he was received up into Heaven, & sat on the right Hand of God.

Acts 3. 20. 21. And he shall send Jesus Christ, which before was preached unto you. Whom the Heaven must receive untill the Times of restitution of all Things, which God hath spoken by the mouth ~~of the Lord~~ of all his holy Prophets since the World began.

Acts 10. 42. And he commanded us to preach unto the People, & to testify that it is he which was ordained of God to be the Judge of quick & dead.

Article 5th Of the Holy Ghost.

A John 15. 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me.

B 1 Pet 1. 11. Searching what or what manner of Time the Spirit of Christ which was in them did signify, when it testified beforehand the Sufferings of Christ & the Glory that should follow.

C Acts 5. 3. 4. But Peter said, Ananias, why hath Satan filled thine Heart to lie to the holy Ghost, & to keep back part of the Price of the Land? Whiles it remained, was it not thine own? & after it was sold, was it not in thine own Power? why hast thou conceived this thing in thine Heart? thou hast not lied unto Men, but unto God.

to Salvation.

Article 6th Of the Sufficiency of the holy Scriptures

A2 Tim 3. 15. 16. 17. And that from a Child thou hast known the ^{holy} Scriptures, which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus. All Scripture is given by Inspiration of God, & is profitable for Doctrine for Reproof, for Correction, for Instruction in Righteousness. That the Man of God may be perfect, thoroughly furnished unto all good Works.

B Matt 15. 9. But in vain they do worship me, teaching for Doctrines, the Commandments of Men.

B Gal 1. 8. 9. But though we, or an Angel from Heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed. As we said before so say I now again, if any Man preach any other Gospel unto you, ^{than} that ye have received, let him be accursed.

A Article 7th Of the old Testament
Matt 23. 2. He saith unto you, I say unto you, ^{as: non veni ut dissolvam legem, aut Prophetas} John 5. 39. 46. Search the Scriptures, for in them ye think ye have eternal Life, & they are they which testify of me. For had ye believed Moses, ye would have believed me: for he wrote of me.

B Daniel 12. 2. 3. And many of them that sleep in the Dust of the Earth, shall awake, some to everlasting Life, & some to shame & everlasting Contempt. And they that be wise, shall shine as the Brightness of the Firmament, & they that turn many to Righteousness, as the Stars for ever & ever.

I. c. 19. ^k Suscepit [Raab] tres Speculatores, qui Art. 1.
speculabantur universam terram, & apud se abs-
condit, Patrem sc. & Filium & Spiritum Sanctum.
ib. l. 4. c. 37.

TERTULLIANUS. ^k Connexus Patris in Fi-
lio, & Filii in Paracleto, tres efficit cohærentes
alterum ex altero. Qui tres unum sunt, non unus;
quomodo dictum est, Ego & Pater unum sumus;
ad substantiæ unitatem, non ad numeri singulari-
tatem. *adv. Praxeam. c. 25.* Judaicæ Fidei est res,
sic unum Deum credere, ut Filium adnumerare ei
nolis, & post Filium, Spiritum. Quid enim, erit in-
ter nos & illos, nisi differentia ista? Quod opus
Evangelii? Quæ est substantia Novi Testamenti, sta-
tuens Legem & Prophetas usque ad Joannem, si non
exinde Pater, Filius, & Spiritus tres crediti unum
Deum sistunt? *ib. c. 31.*

CYPRIANUS. ^a Unus omnium Dominus est
Deus, neque enim illa sublimitas potest habere con-
sortem, cum sola omnem teneat potestatem. *de Idol.*
Van.

^k Ite & docete gentes omnes baptizantes eos in
nomine Patris & Filii & Spiritus Sancti: Insignuat
Trinitatem, cujus Sacramento gentes baptizarentur.
Epist. 73.

De Verbo, sive Filio Dei, qui verus homo factus est.

II. ¹ **F**ilius, qui est ^a Verbum Patris, ^b ² ab ⁴ Joh. 1. 1.
^æ æterno à Patre genitus, ³ verus & ⁶ Hebr. 1. 5.
^æ æternus Deus ac ⁴ Patri consubstantialis, ¹² Apoc.
^c ^{22.} 13. ^{13.} Isa.
⁵ in utero beatæ virginis, ex illius substan- ^{44.} 6. ^{6.} Joh.
^{tiâ} naturam humanam assumpsit: ^{10.} 30.
^d ita ut ^c Luc. 1. 31.
^{duæ} naturæ, divi- ^{Gal.} 4. 4.
^{naturæ,} & humana, integrè at- ^d Apoc. 1.
^{que} ^{5, 6, 17, 18.}
^{AG.} 20. 28.

Art. 2. que perfectè in unitate personæ fuerint inseparabiliter ⁶ conjunctæ, ex quibus est unus
^e Mat. 27. Christus, verus Deus, & verus homo, ^e qui
⁷ verè passus est, crucifixus, mortuus, & sepultus, ^f ut ⁸ Patrem nobis reconciliaret, ^g essetque hostia, non tantum pro ⁹ culpâ originis, verùm etiam pro ¹⁰ omnibus actualibus hominum peccatis.

^f Ephes. 2.
 16, 17, 18.
^g Il. 53. 4.
 5, 6. 1 Joh.
 2. 2. 2 Cor.
 5. 21.

1 *Filius*. Secunda in Trinitate Persona est *Αἰός* ille à *Johanne* prædicatus. *Joh. 1.*
 2 *Genitus* quidem, aliter non esset Filius; sed ab æterno, aliter non esset Deus.

3 *Verus & æternus Deus*. Deus est non metaphoricè, sed propriè sic dictus. *Rom. 9. 5.*

4 *Patri consubstantialis*, i. e. unius ejusdemque cum Patre Substantiæ, seu Deitatis.

Pearson in Symbol. Apost. Art. 2. *Bnlli* Judic. Eccl. Cath. & Fidei Nic. Defens. *Scott's* Christian Life, part 2. c. 7. §. 1. *Cave* Dissertatio de *Eusebii* Arianism. *Prideaux* Fasc. Contr. C. 2. Q. 3, 4. *Tillotson's* Sermons of the Divinity &c.

5 Cum Semen *Mulieris* Serpentis caput contritum promiserat Deus; *Gen. 3. 15.* necesse erat ut è Virgine nasceretur, aliter enim fuisset Semen *Vbi*, pariter ac cæteri omnes.

6 *Conjunctæ* quidem sunt ambæ naturæ, divina sc. & humana, in Christo sed non confusæ; & ex utrâque naturâ, salvâ tamen utriusque integritate, una sit Persona, de quâ

totâ sæpe prædicatur id, quod uni tantum naturæ est proprium. Sic Deus sanguinem effudisse dicitur, *Act. 20. 28.* & Homo Angelis adorandus proponitur, *Hebr. 1. 6.* Hujusmodi Prædicatio dicitur *Communicatio Idiomatum*. Conjunctio autem Naturarum, *Unio Hypostatica*. De quâ scèdè errarunt *Nestorius* in primis & *Eutyches*. Ille dividendo *Personas*, Hic confundendo *Naturas*. Sed uterque Error quatuor vocibus jugulatus est à Concilio *Chalcedonensi*: Quod docuit J. Christum esse unum eundemque in duabus naturis *ἀσυγχύτως, ἀτρέπτως, ἀδιάπτως, ἀχωρίως*. i. e. sine naturarum confusione aut mutatione, contra *Eutychem*: sine earundem divisione aut separatione contra *Nestorium*.

Field of the Church, l. 5. c. 12, 13. *Pearson* in Symbol. Apost. Art. 3, 4. *Scott's* Christian Life, part 2. c. 7. §. 1. *Nel-son's* Festivals, Annunciation. *Hooker's* Eccl. Pol. l. 5. §. 51. &c.

7 *Qui verè passus est, &c.*
 Se-

1 Tim 2. 5. For there is one God, & one Mediatour between God & Men, the Man Christ Jesus.

Heb 11. 10. 14. 26. 31. For he looked for a City, which hath Foundations, whose Builder & Maker is God. For they that say such things, declare plainly that they seek a Country. Esteeming the Repro^{ach} of Christ greater Riches than the treasures in Egypt: for he had Respect unto the Recompence of the Reward. Women received their dead raised to Life again: & others were tortured, not accepting deliverance; that they might obtain a better Resurrection.

Heb 7. 12. 28. For the Priesthood being changed, there is ^{made} of necessity a Change also of the Law. For the Law maketh Men High Priests, which have Infirmitie, but the Word of the Oath, which was since the Law, maketh the Son, who is consecrated for evermore.

James 2. 8. 9. 10. 11. If ye fulfill the royal Law, according to the Scripture: thou shalt love thy Neighbour as thy self, ye do well. But if ye have Respect to Persons, ye commit Sin, & are convicted of the Law, as transgressors. For whosoever shall keep the whole Law, & yet offend in one Point, he is guilty of all. For he that said, do not commit Adultery, said also, do not kill. Now if thou commit no Adultery, yet if thou kill, thou art become a Transgressor of the Law.

Article 8th of the three Creeds.

A Jude. 3. Beloved when I gave all Diligence to write unto you of the common Salvation, it was needful for me to write unto you, & exhort you that ye should earnestly contend for the Faith which was once delivered unto the Saints.

Article 9th Of original Sin.

Rom. 5. 14. Nevertheless Death reigned from Adam to Moses even over them that had not sinned after the Similitude of Adam's transgression, who is the Figure of him that was to come.

Rom. 5. 19. For as by one Man's Disobedience many were made sinners: so by the Obedience of one, shall many be made righteous.

Rom. 7. 18. For I know, that in me that is, in my (Flesh) dwelleth no good Thing. For to will I present with me: but how to perform that which is good, I find not.

Gen. 3. 21. And the Lord said in his Heart, I will not again curse the Ground any more for Man's sake, for the Imagination of Man's Heart is evil from his Youth: neither will I again smite any more every ^{thing} living Thing as I have done.

Eph. 5. 17. For the Flesh lusteth against the spirit, the spirit against the Flesh: & these are contrary the one to the other: so that ye cannot do the Things that ye would.

Rom. 8. 10. Therefore as by the Offence of one, judgment came upon all men to condemnation: even so by the Righteousness of one, the free Gift came upon all men unto justification of life.

Secundum humanam naturam, nam quoad divinam erat impassibilis.

Pearson in Symbol. Art. 4. *Nelson's Fasts*, Good Friday.

8 *Ut parem nobis reconciliares.* Vel (pro S. Scripturæ more) ut nos Patri reconciliaret. Utrovis modo exprimitur, eodem recidit, uti contra *Socinum* probavit *Pearsonus* in Symb. pagg. 364, 365. Id certum habemus, Christum morte suâ Benevolentiam divinam nobis conciliasse. Hic enim, ne Genus humanum ob peccata Justitiæ divinæ obnoxium interiret, sese victimam piacularem

Deo obtulit, unde dicitur δὲ καὶ τὸ πλὴν ψυχῶν αὐτοῦ λύτρον ἀπὸ πολλῶν, Mat. 20. 28. & ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, 1 Tim. 2. 6.

Outram de Sacrificiis, l. 2. *Grotius* de Satisfact. Christi. *Stillingfleet* of the Sufferings of Christ. *Scott's Christian Life*, part 2. c. 7. §. 5. *Nelson's Fasts*, Good Friday. *Nowell's Catech.* p. 64, 66. *Pearson* in Symbol. Art. 10. p. 363.

9 *Culpa Originis.* v. Art. 9.

10 *Pro omnibus* &c. Uno peccato in Spiritum Sanctum excepto. De quo vide Not. ad Art. 16.

Art. 2.

CLEMENS ROM. ^b Τὸ σκῆπτρον τῆς μεγαλωσύνης τῷ Θεῷ, ὁ Κύριος ἡμῶν Χριστὸς Ἰησοῦς, ἐκ ἡλθὼν ἐν κόμῳ ἀλαζονείας, ἐδὲ ὑπερφανίας, καί περ διωρόμενος. ad Cor. c. 16. ^c Τὸ αἷμα αὐτοῦ ἔδωκεν ὑπὲρ ἡμῶν ὁ Χριστὸς ὁ Κύριος ἡμῶν, ἐν δελήματι Θεοῦ, καὶ τὸ σῶμα ὑπὲρ τῆς σαρκὸς ἡμῶν, καὶ τὸ πλὴν ψυχῶν ὑπὲρ ὧν ψυχῶν ἡμεῶν. ib. c. 49.

IGNATIUS. ^b Δοξάζω Ἰησοῦν Χριστὸν τὸν Θεόν . . . τὸν κρείον ἡμῶν ἀληθῶς ὄντα ἐκ γένους Δαβὶδ κατὰ σάρκα, υἱὸν Θεοῦ, γεγεννημένον ἀληθῶς ἐκ πατρὸς . . . ^c ἀληθῶς

Sceptrum majestatis Dei, Dominus noster Jesus Christus non venit in jactantiâ superbia & arrogantia, quamvis potuerit. . . . Dominus noster Jesus Christus, voluntate divinâ, sanguinem suum pro nobis dedit, & carnem pro carne nostrâ, & animam pro animabus nostris.

Glorifico Jesum Christum Deum . . . Dominum nostrum verè existentem de genere David secundum carnem, filium Dei, genitum verè ex virgine . . . verè
C sub

Art. 2. ὅτι Πόντις Πιλάτος καὶ Ἡρώδης τετράρχαι καθηλωμένον ὑπὲρ ἡμῶν ἐν σαρκὶ . . . ἑ ταῦτα γὰρ πάντα ἐπαθεν δι' ἡμᾶς ἵνα σωθῶμεν, *ad Smyrn.* ὁ τὸν ὑπερχωρῶν περσέδωκα, τὸν ἄρχοντον, τὸν ἀόρατον, ὃ δι' ἡμᾶς ὁρατὸν, τὸν ἀφιλιάφητον, τὸν ἀπασι, τὸν δι' ἡμᾶς πασιπῶν, ἑ κατὰ πάντα τρόπον δι' ἡμᾶς ὑπομένειν-
τα. *ad Polycarpum.*

THEOPHILUS ANTIOCH. Ἐγὼν ὁ Θεὸς τὴν ἑαυτοῦ λόγον ἐνθάδετον ἐν τοῖς ἰδίῳις ἀπλάγχθοις, ἐγέννησεν αὐτὸν μετὰ ὃ ἑαυτοῦ σφίαις, ἐξερυσάμενος περὶ ὅλων, *Θεο. ad Autolyc. l. 2.*

JUSTINUS MARTYR. Ὁ λόγος πρωτότοκος ὢν τοῦ Θεοῦ, καὶ Θεὸς ὑπάρχει, καὶ πρῶτος ἐστὶν ὁ πρὸς μορφῆς καὶ εἰκόνος ἀσωμάτου πατρὸς Μωσέϊ καὶ τοῖς ἑτέροις περὶ φηταις ἐφάνη. ὁ γὰρ ἐν χρόνοις ὃ ὑμετέρας ἀρχῆς, ὁ παρθεῖν ἀνθρώπος γενόμενος, κατὰ ὃ πατρὸς βουλῇ, ὑπὲρ σωτηρίας τοῦ περσούντων αὐτοῦ καὶ ἐξουθενώμεν καὶ παθεῖν ὑπέμεινεν. *Apol. I. c. 38.*

IRENÆUS. Ὁ μάλιστα ἀνόντοι, ὅτι Ἰησοῦς ὁ παθὼν ὑπὲρ ἡμῶν ὁ κατασκηνώσας ἐν ἡμῶν, ὅς αὐτὸς ὅτιν ὁ λόγος τοῦ Θεοῦ, *adv. Hær. l. I. c. I. §. 20.*

sub Pontio Plato & Herode Tetrarcha clavifixum pro nobis in carne. . . . Hac enim omnia passus est pro nobis ut salvemur. . . . Eum qui supra tempus expecta, intemporalē, invisibilem, propter nos visibilem, impalpabilem, impassibilem, propter nos passibilem, secundum omnem modum propter nos sustinentem.

Deus habens Verbum suum insitum in suis visceribus, genuit eum cum sapientiā suā eructans ante universa.

Verbum, Dei primogenitus, est etiam Deus, & prius per ignis formam & imaginem incorpoream Moysi & cæteris Prophetis apparuit. Nunc autem imperii vestri temporibus, ex Virgine homo genitus, juxta Patris consilium, propter salutem ei credentium nullificari & pati sustinuit.

Discite insensati, quoniam Iesus, qui passus est pro nobis, qui inhabitavit in nobis, idem ipse est Verbum Dei.

ὁ Verè Homo & verè Deus. *ib. l. 4. c. 14.*

Pra-

Rom. 8. 7. Because the carnal Mind is Enmity against God: for it is not subject to the Law of God nor indeed can be.

Rom. 8. 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the Flesh but after the Spirit.

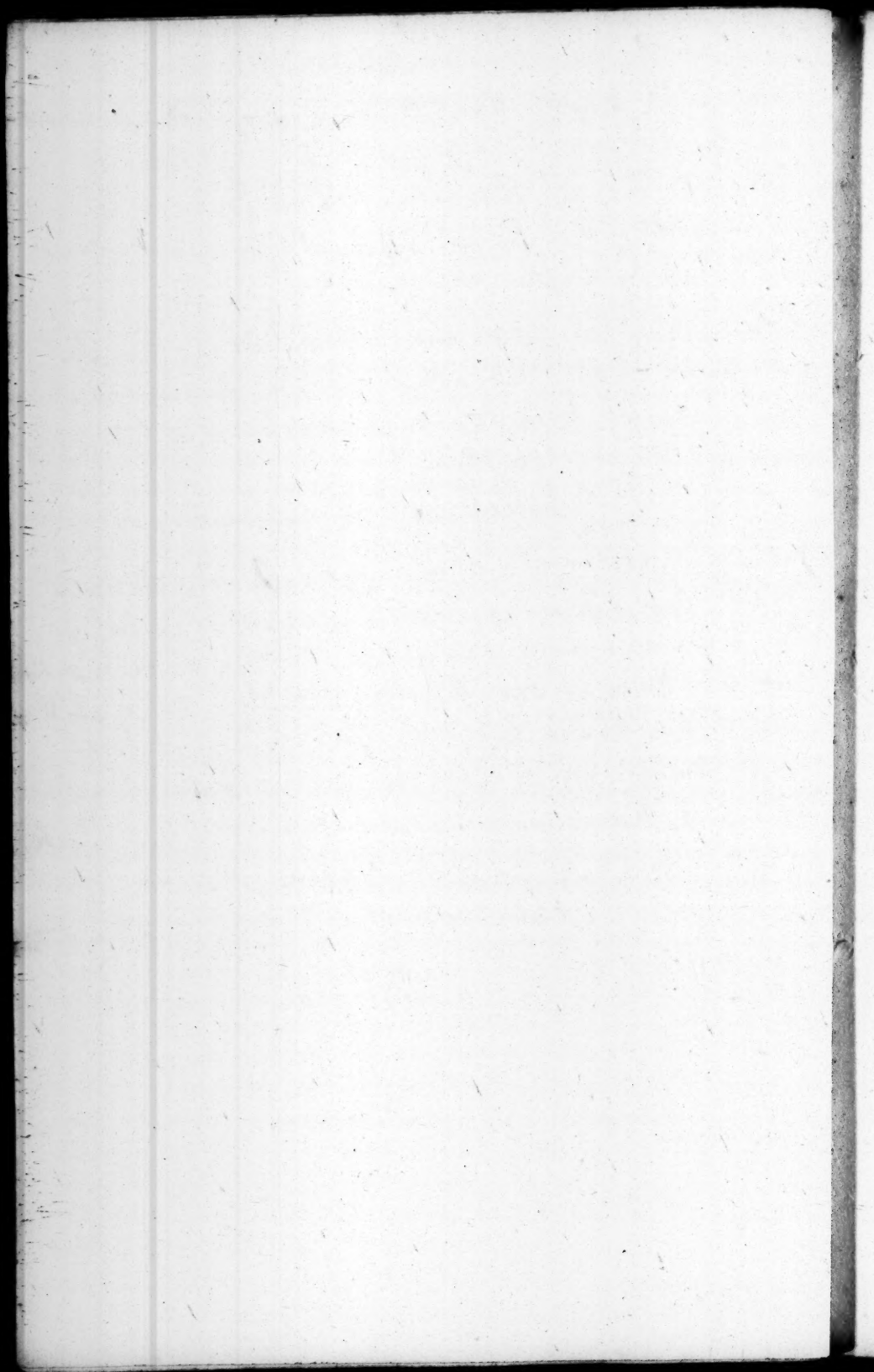
Rom. 7. 7. What shall we say then? Do the Law sin? God forbid. Nay I had not known sin but by the Law: for I had not known Lust, except the Law had said, thou shalt not covet.

Article 10th Of free will.

John. 15. 4. 5. Abide in me, & I in you: As the Branch cannot Bear Fruit of itself, except it abide in the Vine: no more can ye except ye abide in me: I am the Vine, ye are the Branches: he that abideth in me, & I in him, the same bringeth forth much Fruit: for without me ye can do nothing.

Phil. 2. 13. For it is God which worketh in you, both to will & to do, of his good Pleasure.

Article 11th Of the justification of Man by Faith.



CLEMENS ALEXANDRINUS. ^b Προϋπεθετο ὁ Κύριος ἡμῶν ὡς Θεὸς καὶ ἃ μέλλει διαπραγμάσκειν καὶ ἃ μέλλει περὶ αὐτοῦ ἀποκρίνειν. *Quis div. Salv. c. 6.* ^c Ἀλλὰ τὸτο καὶ αὐτὸς κατέβη· Ἀλλὰ τὸτο ἀνθρώπον ἀνέβη, ἵνα πρὸς πᾶσι ἡμετέραν ἀδελφείαν ὡς ἡγάπησε μετενηθεῖς, ἡμᾶς πρὸς πᾶσι ἰσοῦτο δυνάμει ἀντιμεστήσῃ. καὶ μέλλων πᾶσι δεικνύς καὶ λύτρον ἑαυτοῦ ὁπιδιδούς, καὶ ἡμῶν Ἀφ' ἑαυτοῦ καταλιμπάνει. *ib. c. 37.*

ORIGENES. ^a Ἰσώσαν οἱ ἐγκαλῶντες, ὅτι ὃν μὲν νομίζομεν καὶ πεπίσμεθα ἀρχίζεν εἶναι Θεὸν καὶ υἱὸν Θεοῦ, ἔτι καὶ ὁ αὐτολόγος ὅτι καὶ ἡ αὐτοσοφία καὶ ἡ αὐτοαλήθεια· ^c Τὸ δ' ὅτι ὁ ὅντων αὐτῷ σῶμα, καὶ ὃ ἀνθρώπινον ἐν αὐτῷ ψυχῷ, τῇ πρὸς ἐκεῖνο καὶ μόνον κοινωνία, ἀλλὰ καὶ ἐνώσει καὶ κατακράσει τὰ μέγιστα φάμεν προσειληφέναι, καὶ τῆς ἐκείνου θεότητος κακοινωνηκότα εἰς Θεὸν μεταβιβάσκειν. *contra Celsum. l. 3. p. 135.* ^a Ὁ μὲν δημιουργὸς πάντες τῷ παντός, ὡς ὅτι τῷ Θεῷ. . . . ^d εἰ δὲ τοῦ τοιαύτου ἵνα Θεοῦ ἡνωθῇ φάσκοντες τῇ ἀρχῇ μετοχῇ ἐκείνου καὶ τῷ Ἰησοῦ ψυχῷ, ἐκ ἐπὶ χρεώζομεν ἀπ' ἐκείνου αὐτῷ, ὅτι δὲν δαμάσθον. *ib. l. 6. p. 308.*

Præciebat Dominus noster ut Deus, tum quæ interrogandus erat, tum quod responsum erat accepturus. . . . Propter hoc & ipse descendit: propter hoc hominem induit, ut imbecillitati nostræ quos dilexit sese commetians, suæ nobis virtutis mensuram rependeret. Jamque immolandus & se pretium redemptionis dans, novum nobis testamentum reliquit.

Sciant isti criminatores hunc Jesum quem jam olim Deum esse credimus, Deique filium, esse ipsum Verbum, ipsam Sapientiam, & ipsam Veritatem. Caterum mortale ejus corpus & humanam in eo animam, illius verbi non solum communicatione, sed etiam unione & permixtione tantum divinitatis assumpsisse, ut Deus fieret. . . . Hujus universitatis conditor est Dei filius. . . . Quod autem tanto filio anima Jesu dicitur unita per summam participationem, nunquam ab eo separanda, nil mirum est.

Art. 2. TERTULLIANUS. ^a Hunc ex Deo prolatum dicimus, & prolatione generatum, & idcirco filium & Deum dictum ex unitate substantiæ: nam & Deus Spiritus. . . . Quod de Deo profectum est Deus est & Dei Filius, & unus ambo. . . . ^c Ille Dei radius, ut retrò semper prædicabatur, delapsus in virginem quandam, & in utero ejus caro figurata, nascitur homo Deo mistus. *adv. Gentes c. 21.*

CYPRIANUS. ^a Hic est Virtus Dei, hic Ratio, hic Sapientia ejus & Gloria: ^c hic in virginem illabitur; carnem, Spiritu Sancto cooperante, induitur. Deus cum homine miscetur: hic Deus noster, hic Christus est, ^f qui Mediator duorum, hominem induit quem perducatur ad Patrem. Quod homo est, esse Christus voluit, ut & homo possit esse quod Christus est. *de Idol. Van.*

ARNOBIUS. ^b Ergone, inquiet aliquis furens, iratus, & percitus, Deus ille est Christus? Deus respondebimus, & interiorum potentiarum Deus. *adv. Gentes. l. I. pag. 12.*

De Descensu Christi ad Inferos.

AG. 2. 27. III. **Q**uemadmodum Christus pro nobis mortuus est, & sepultus, ^a ita est etiam credendus ¹ ad inferos descendisse.

¹ *Ad inferos.* Anima Christi *est* *ad* *inferos*, i. e. statum animarum à corporibus separatarum abiit.

Pearson in Symbol. Art. 5. Hammond's Pract. Cat. l. 5. c. 2. Nowell's Catech. pag. 70, 71. Field of the Church, l. 5. c. 19.

IRENÆUS. ^a Cum Dominus in medio umbræ mortis obierit, ubi animæ mortuorum erant, post deinde



deinde corporaliter resurrexit, & post resurrectionem assumptus est; manifestum est &c. *adv. Hær. l. 5. c. 31.* Art. 4.

TERTULLIANUS. ^a Quod si Christus Deus quia & homo Mortuus secundum Scripturas & Sepultus secundum easdem, huic quoque legi satisfacit formâ humanæ mortis apud inferos functus &c. *de animâ. c. 55.*

CYPRIANUS. ^a Quod à morte non vinceretur, nec apud Inferos remanlurus esset. *Testim. adv. Judæos, l. 2. n. 24.*

De Resurrectione Christi.

IV. ^a ¹ **C**hristus verè à mortuis resurrexit ^a Mat. 28. 6. ^b suumque corpus cum carne, ossibus, ^c omnibusque ad integritatem humanæ naturæ pertinentibus, recepit: ^d cum quibus ^c Joh. 20. 27. ^e in cœlum ascendit, ^e ibique residet, ³ quoad ^d Act. 10. 41, 42. ^f extremo die ^d Marc. 16. ^{19.} ad judicandos homines reversurus sit. ^e Act. 3. 20, 21. ^f Act. 10. 42.

¹ *Christus, verè &c.* Eodem enim cum corpore, quod crucifixum & sepultum est, resurrexit.

Pearson in Symbol. Art. 5. Scott's Christian Life, part 2. c. 7. §. 13. Nelson's Festivals, Easter-day. Homily of the Resurrection. Nowelli Catech. p. 71, 72.

² *In cœlum ascendit,* nempe in cœlum supremum, ibique residet ad dextram Patris, & pro nobis intercedit.

Nowelli Catech. p. 73. Pearson in Symbol. Art. 6. Scott's Christ. Life, part 2. c. 7. §. 5. Nelson's Festivals, Ascension-day.

³ *Quoad extremo die, &c.* Durationi hujus mundi certus proculdubio annorum, quin & dierum, assignatus est numerus, etiamli Angelos pariter ac nos lateat. Quo elapso à cœlo redibit Christus omnes homines tam vivos quam mortuos judicaturus, & tunc reddet

- Art. 4. reddet unicuique secundum opera sua. Symbol. Art. 7. *Sherlock* of Judgment. *Scott's* Christ. Life, part 2. c. 7. §. 11.
- Nowell's* Catech. p. 86. *Nelson's* Festivals, c. 2. *Pearson* in

IGNATIUS. ^a Εγὼ γὰρ καὶ μὴ ἀνάστασιν ἐν σαρκὶ αὐτὸν οἶδα, καὶ πιστεύω ὄντα. Καὶ ὅτε πρὸς τοὺς περὶ Πέτρον ἦλθεν, ἔφη αὐτοῖς, λάβετε, ψηλαφίσατέ με, καὶ ἴδετε ὅτι ἐγὼ εἰμὶ δαυμόνιον ἀσώματον. *ad Smyrn.*

Ego enim & post resurrectionem in carne ipsum fuisset novi. Et quando ad eos, qui circa Petrum, venit, ait ipsis, Apprehendite, palpate me, & videte quoniam non sum Daemonium incorporeum.

I RENÆUS. ^b Christus in carnis substantiâ surrexit & ostendit discipulis figuram clavorum & apertionem lateris, hæc autem sunt indicia carnis ejus quæ resurrexit à mortuis. *adv. Hær. l. 5. c. 7.* ^c Unum & eundem sciens Jesum Christum, cui apertæ sunt portæ cœli propter carnalem ejus assumptionem: ^f qui etiam eadem carne, in quâ passus est, veniet. *l. 3. c. 18.*

TERTULLIANUS. ^b De corporis autem veritate quid potest clarius? cum hæsitantibus eis ne phantasma esset, imo phantasma credentibus, Quid turbati estis? inquit, & quid cogitationes subeunt in corda vestra? videte manus meas & pedes, quia ego ipse sum, quoniam Spiritus ossa non habet sicut me videtis habere. *adv. Marcion. l. 4. c. 43.*

De Spiritu Sancto.

V. ^a Spiritus Sanctus à ^a Patre & ^b Filio procedens ^c ejusdem est cum Patre, & Filio essentia, majestatis, & gloria, verus, ac æternus ² Deus.

^a Joh. 15. 26.

^b 1 Pet. 1. 11.

^c 1 Cor. 3.

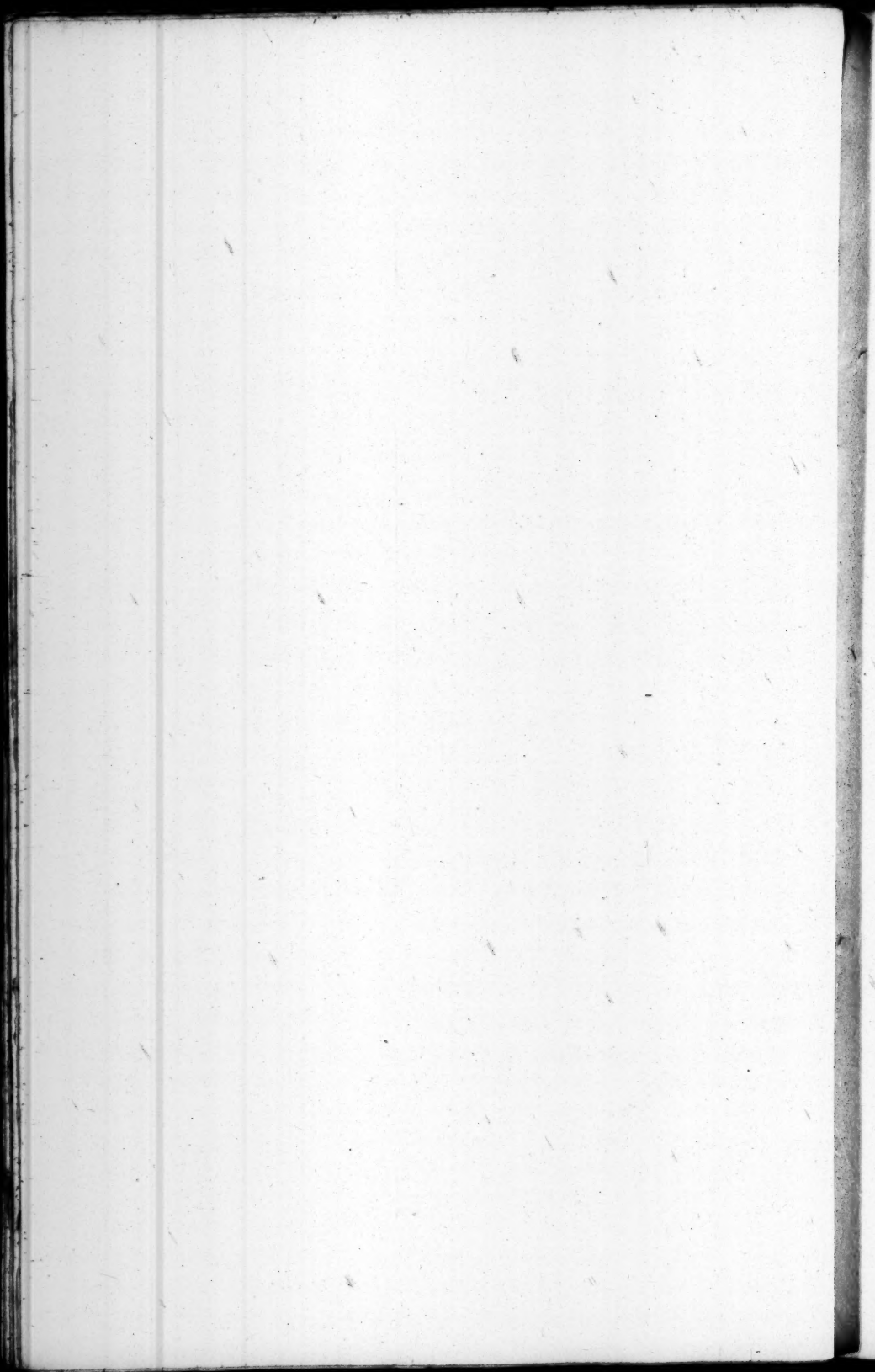
16, 17. ib.

6. 19.

Act. 5. 3, 4.

i Quum





1 Quum istæ operationes Spiritui Sancto attribuantur, quæ non, nisi personæ à Patre & Filio distinctæ, attribui possunt, uti inintercedere pro Sanctis, *Rom* 8.27, venire missum à Patre in nomine Christi *Joh* 14.26, recipere quæ sunt Christi & aliis ostendere *Joh* 16.14, quinetiam eidem attribuantur ea quæ soli Deo attribui possunt, verbi gratiâ, Fidelium corpora sibi habere in Templo *1 Cor* 3.16. 6.19, imò Ecclesiam totam sibi æquè ac Patri & Filio dedicatam *Mat* 28.19, necesse est ut Spiritus Sanctus sit verus & æternus Deus, Patri & Filio æqualis, unâque cum illis adorandus & invocandus.

Homily on Whit-Sunday, part 1. *Pearson* in Symbol.

Art. 8. *Scott's Christian Life*, part 2. c. 7. §.1. *Nelson's Festivals*, Trinity-Sunday. *Prideaux Fasc. Controv.* C. 2. Q. 5, 6. *Andrews on Acts* 19, 1, 2, 3.

2 Deitatis Spiritus Sancti famosissimus oppugnator fuit *Macedonius*, Patriarcha *Constantinopolitanus*. Hæresis ipsa dicta *Pneumatomachorum*, negans sc. Spiritus Sancti Divinitatem, asserensque vim tantum esse creatam, famulum ac ministrum Filii. Quam ut tolleret Consilium *Constantinopolitanum* primum, verbis in Symbolo *Nicæno* εἰς τὸ Πνεῦμα τὸ ἅγιον adjunxit τὸ Κύριον, τὸ ζωοποιόν, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον, τὸ σὺν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον καὶ σὺνδοξαζόμενον, τὸ λαλῆσαι ἀπὸ τοῦ ὁποῦ.

v. *Pearson* in Symbol. p.325.

JUSTINUS MARTYR. ὁ Τὸν αὐτὸ τὸ ὄντως Θεὸς μαδόντες καὶ ἐν δευτέρᾳ χώρα ἔχοντες, πνεῦμά τε προφητικὸν ἐν ταύτῃ τάξει, ὅπ μὲ λόγῳ πμῶμεν, ἀποδείξομεν. *Apolog.* I. c. 16. Πνεῦμα τὸ προφητικὸν σέβόμεθα, καὶ προσκυνῶμεν. *ib.* c. 6.

Scientes Filium ipsius veri Dei, & secundo loco habentes, & Spiritum propheticum ordine tertium, quod cum ratione honoremus demonstrabimus. Spiritum propheticum colimus & adoramus.

IRENÆUS. ^a Ecclesia per universum orbem usque ad fines terræ seminata, & ab Apostolis & Discipulis eorum accepit eam fidem, quæ est in unum Jesum Christum filium Dei, incarnatum pro nostrâ salute; & in Spiritum Sanctum qui per prophetas prædicavit &c. *adv. Hær.* l. 1. c. 2.

^c Ministrat ei ad omnia sua progenies & figuratio

Art. 5. tio sua, i. e. Filius & Spiritus Sanctus, Verbum & Sapientia; quibus serviunt & subiecti sunt omnes Angeli. *ib. l. 4. c. 17.*

^c Quoniam autem & Sapientia, quæ est Spiritus, erat apud Deum ante omnem constitutionem per Salomonem ait: Deus Sapientiâ fundavit terram. *ib. l. 4. c. 37.*

Nunc partem aliquam Spiritûs ejus fumimus ad perfectionem & præparationem incorruptelæ, paulatim affluentes capere & portare Deum. *ib. l. 5. c. 8.*

TERTULLIANUS. ^a Hinc interim acceptum à patre manus ^b effudit Spiritum Sanctum, tertium nomen Divinitatis & tertium gradum Majestatis. *adv. Praxeam cap. 30.*

CYPRIANUS. ^c Si templum Dei factus est, quæro cujus Dei? Si Creatoris, non potuit, qui in eum non credidit; si Christi, nec hujus fieri potest templum, qui negat Deum Christum: si Spiritûs Sancti, cum tres unum sint, quomodo Spiritus Sanctus placatus esse ei potest, qui aut Patris, aut Filii inimicus est? *Epist. 73.*

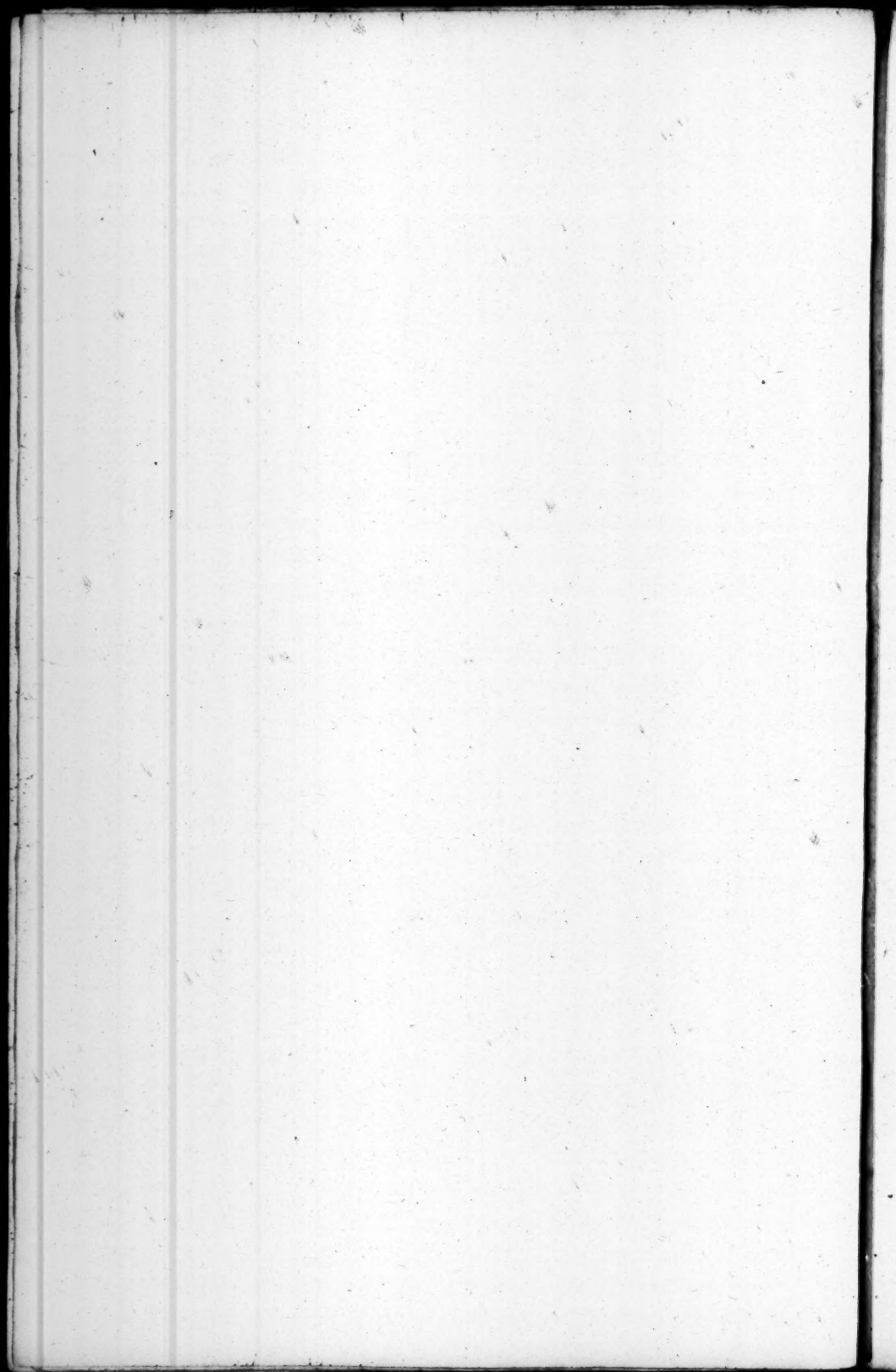
De divinis Scripturis, quod sufficiant ad Salutem.

^a 2 Tim. 3. 15, 16, 17. VI. ^a **S**criptura sacra continet omnia,

^b ⁶ Mat. 15. ^{9.} Gal. 1. 8, 9. ¹ quæ ad salutem sunt necessaria, ^b ita ut ² quicquid in eâ nec legitur, neque inde probari potest, non sit à quoquam exigendum, ut tanquam articulus fidei credatur, aut ad salutis necessitatem requiri putetur.

Sacræ Scripturæ nomine, eos ³ Canonicos libros veteris, & novi Testamenti intelligimus,





ligimus, de quorum auctoritate, in 4 Eccle- Art. 6.
fiâ nunquam dubitatum est.

De nominibus, & numero librorum sacre Canonicæ Scripturæ veteris Testamenti.

Genesis.	Secundus liber Paralipomen.
Exodus.	Primus liber Esdræ.
Leviticus.	Secundus lib. Esdræ.
Numeri.	Liber Hester.
Deuteron.	Liber Job.
Josua.	Psalmi.
Judicum.	Proverbia.
Ruth.	Ecclesiastes, vel Concionator.
Prior liber Samuelis.	Cantica Solomonis.
Secundus liber Sam.	4. Prophetæ Majores.
Prior liber Regum.	12. Proph. Minores.
Secund. liber Regum.	
Prior lib. Paralipom.	

*Alios autem libros (ut ait * Hieronymus) legit quidem Ecclesia, ad exempla vitæ, & formandos mores: illos tamen ad dogmata confirmanda non adhibet, ut sunt.*

Tertius liber Esdræ.	Liber Jesu fil. Sirach.
Quartus liber Esdræ.	Baruch Propheta.
Liber Tobia.	Canticum trium puerorum.
Liber Judith.	Historia Susannæ.
Reliquum lib. Hester.	De Bel & Dracone.
Liber Sapientiæ.	

Art. 6. Oratio Manassis.
Prior liber Maccab.

Secundus liber Mac-
cabæorum.

Novi testamenti omnes libros (ut vulgò recepti sunt) recipimus, & habemus, pro Canonicis.

1 Omnia enim continet Scriptura, quæ vel ad *Fidem* vel ad *Praxim* pertinent, extra quæ nihil à nobis exigit Deus.

2 Cum ejus sit Salutis conditiones præscribere, cujus est Salutem ipsam conferre: Homini non est jubere vel docere alia tanquam ad Salutem necessaria, quam quæ Deus ipse in Scripturis jussit & docuit, quæ & ipse ad Salutem sufficere asserit.

Homily of the reading the Holy Scripture. *Nowell's Catech.* p. 4. *Jewel's Apology* Def. part 1. c. 8, 9. *Chillingworth's Rel. Prot.* c. 2. *Stanhope* on 2 *Tim.* 3. 16, 17. *Hooker's Eccles. Pol.* lib. 1. §. 14. & 1. 2. §. 8. *Field of the Church* pag. 232, 361, 373. *Prideaux Falc. Controv.* C. 1. Q. 6, 7.

Hall's Roma Irreconcil. §. 16. Bp. *Blackhall's* 8 Sermons at Mr. *Boyle's* Lecture.

3 *Canonicos*, i. e. divinitus inspiratos, & nobis in Fidei morumque regulam datos.

4 Ecclesia sc. universa; de paucis enim, nempe Epistolâ ad Hebræos, Epistolis *Jacobi & Judæ*, 2dâ *Petri*, 2dâ & 3iâ *Johannis* & *Apocalypsi*, à quibusdam Ecclesiis aliquandiu dubitatum est.

Stillingfleet's Orig. Sac. Grotius de Ver. Rel. 1. 3. *Cosin's* Histor. Scholast. Christian's Birthright §. 2. *Prideaux Falc. Controv.* C. 1. Q. 2. *Hall's Roma Irrecon.* §. 14. *Field of the Church*, pag. 224, 378.

5 *Secundus Liber Esdræ*, i. e. Liber *Nehemiæ*.

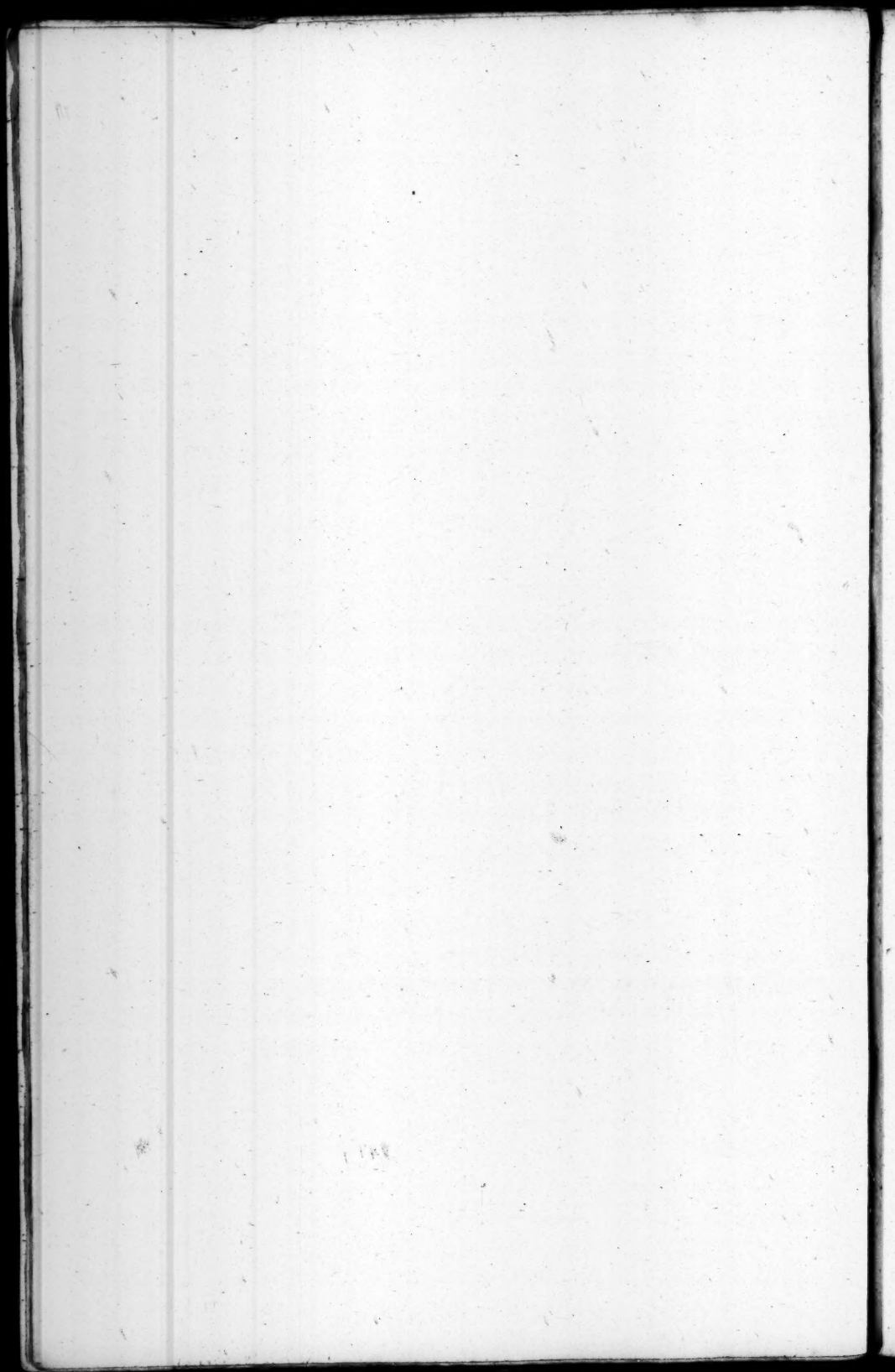
* *Praefat.* in Proverb.

IGNATIUS. ^a Τὸ εὐαγγέλιον ἀπάρρημα ὄντι ἀφ' αἰσίας. *Epist. ad Philad.*

Evangelium est perfectio incorruptionis.

TERTULLIANUS. ^a Nobis curiositate opus non est post Christum Jesum, nec inquisitione post Evangelium. Cum credimus, nihil desideramus ultra credere. Hoc enim prius credimus, non esse quod ultra credere debeamus. *de præscript. adv. Hæres.* c. 8. ^b Scriptum esse doceat Hermogenis officina. Si non est Scriptum, timeat Væ illud ad-jicientibus





jicientibus aut detrahentibus destinatum. *adv. Her. Art. 6. mogen. c. 22.*

CYPRIANUS. ^a Unde est ista traditio? utrum-
ne de Dominicâ & Evangelicâ auctoritate descen-
dens, an de Apostolorum mandatis atque Epistolis
veniens? Ea enim facienda esse quæ scripta sunt
Deus testatur. *Epist. 47.*

IRENÆUS. ^a Scripturæ quidem perfectæ sunt,
quippe à Verbo Dei & Spiritu ejus dictæ. *lib. 2. c. 47.* Nos unum & solum verum Deum doctorem
sequentes, & regulam veritatis habentes ejus ser-
mones, de iisdem semper eadem dicimus omnes.
l. 4. c. 69.

ORIGENES. ^c Οὐκ ἀγνοῦντες ἔν, ὅτι καὶ τὸ ἕξ) τὰς ἐν-
διαδικὰς βίβλους, ὡς Ἑβραῖοι παραδίδουσι, δύο καὶ εἴκοσι, οἷς ὁ
ὅσος ἀριθμὸς τῶ παρ' αὐτοῖς σοιχείων ἔστιν. *Philocal. cap. 3.*

*Non ignorandum est, veteris Testamenti libros, ut
Hebræi tradunt, esse viginti duos, quibus aequalis est
numerus Elementorum Hebræorum.*

De veteri Testamento.

VII. ^a ¹ **T**estamentum vetus novo con-
trarium non est, ² quandoqui-
dem ^b tam in veteri, quam in novo per Chri-
stum, qui ^c unicus est ³ mediator Dei, & ho-
minum, Deus & homo, æterna vita humano
generi est proposita. ^d Quare male sentiunt,
⁴ qui veteres tantum in promissiones tem-
porarias sperasse confingunt. ^e Quanquam
⁵ lex à Deo data per Moſen (quoad Cere-
monias

^a Mat. 5. 17.
^{18.} Act. 18.
^{28.} John. 5.
^{39.} 46.
^b Gen. 3. 15.
^{ib.} 12. 3.
^{Dan.} 12. 2, 3.
^c 1 Tim. 2. 5.
^d Hebr. 11.
^{10,} 14, 26.
^{35.}
^e Gal. 3. 25.
^{ib.} 5. 1.
^{Col.} 2. 16.
^{17.} Act. 15.
^{Hebr.} 7. 12.
^{28.}

Art. 7. monias & ritus Christianos non astringat, neque civilia ejus præcepta in aliquâ republicâ necessario recipi debeant, ^f nihilominus tamen ⁶ ab obedientiâ mandatorum (quæ moralia vocantur) nullus (quantumvis Christianus) est solutus.

^f Jac. 2. 8,
9, 10, 11.

1 Tantum abest ut V. & N. Testamenta sint sibi invicem contraria, ut se mutuo stabiliant, sibi que invicem auctoritatem concilient.

2 Idem est utrique propositum, nempe æterna hominum per Christum Salus. *Vetus* quidem Legem nobis dat, eandemque obervantibus salutem promittit. Quum tamen ea sit humanæ naturæ infirmitas, ut Legem implere non possit; per Legem Nemo salvatur. Ideoque Christum, unicum salutis auctorem, per Cæremoniarum umbras, Typos & Prophetias indigitat Testamentum *Vetus*, *Novum* que clarè ostendat. Rom. 3. 21. & 16. 26. Gal. 3. 24.

v. *Hammond's Pract. Cat.* l. 1. §. 1. Preface to the Whole duty of Man, §. 12, &c. *Clagget* on 2 *Pet.* 1. 19. *Nowell's Cat.* pag. 41.

3 *Mediator*, tam *Intercessionis* quam *Redemptionis*. 1 *Joh.* 2. 1. v. *Scott's Christ. Life*, part 2. c. 7. §. 1. & 6. *Nowell's Cat.* p. 109.

4 Veteres Spiritualia & æterna sperasse satis patet ex *Heb.* 11.

Field of the Church, l. 1. c. 5.

5 Mosaicæ Legis Cæremonias abolendas fore prædicit Deus *Jer.* 31. 31, 32.

Stillingsfleet's Orig. Sac. l. 2. c. 7.

6 Mandata Moralia ad naturam humanam adeo sunt accommodata, ut, si irrita fierent, miserrimus esset hominum status; denuo hæc rata fecit ipse Christus *Mat.* 5. 17, 18, 19, 20.

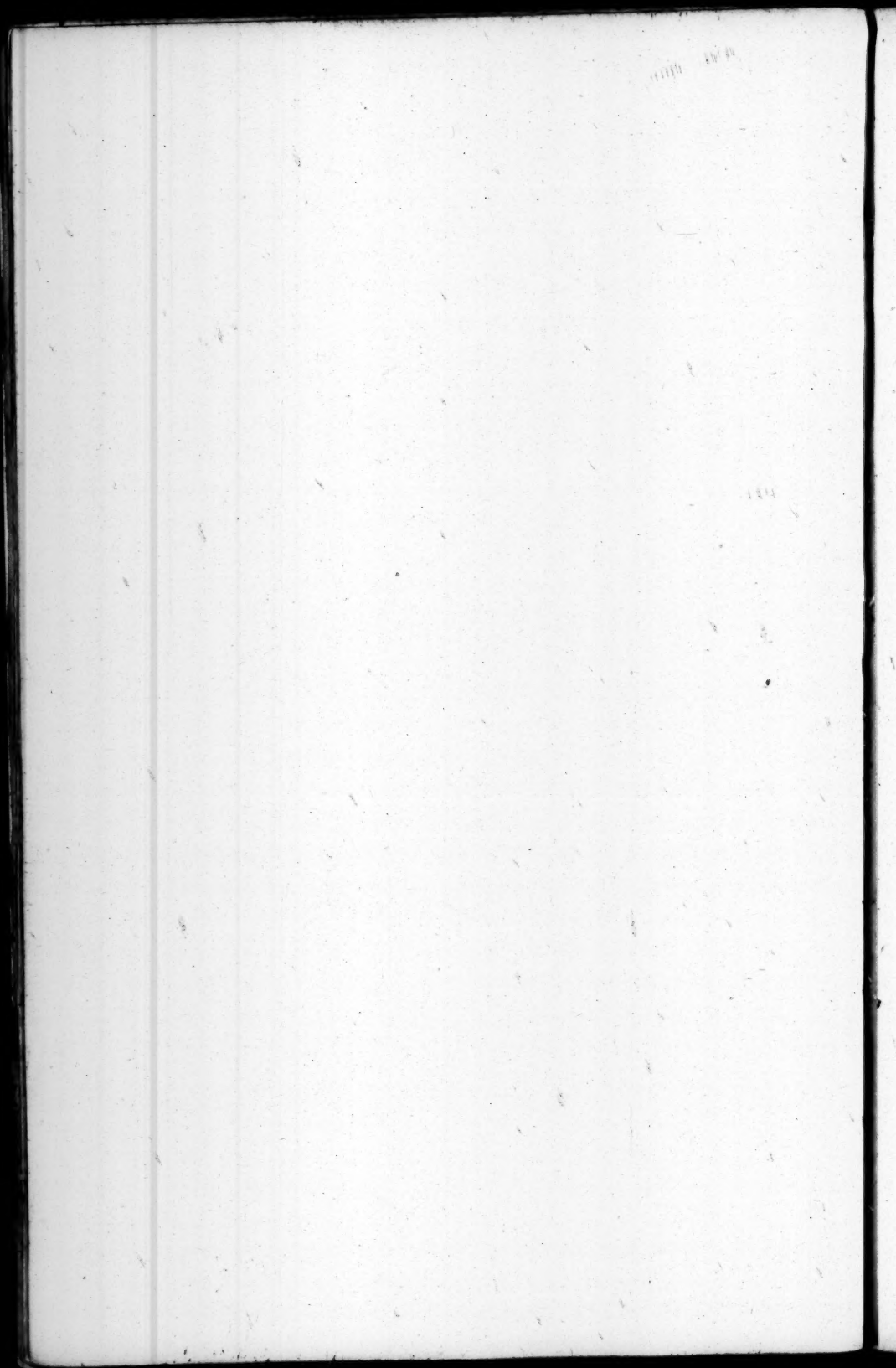
Hammond's Pract. Cat. l. 2. §. 3. *Hooker's Eccl. Pol. lib.* 1. §. 15.

IGNATIUS. ὅτι τὰς προφῆτας ἀγαπῶμεν, ὡς τὸ καὶ αὐτοὺς τὸ εὐαγγέλιον κατηγγέλεται, καὶ εἰς αὐτὸν ἐλπίζεν, καὶ αὐτὸν ἀγαπῶμεν. *Epist. ad Philad.*

Prophetas diligamus, propter & ipsos Evangelium annuntiassent, & in Christum sperare, & ipsum expectare.

ἘΑΥΤΟΝ





ε Αποτὸν ὄντι Χριστὸν καλεῖν καὶ Ἰουδαΐζειν. *Epist. ad Art. 7. Magnes.*

THEOPHILUS ANTIOCH. ^b Ἐπὶ μὲν καὶ τοῖς δι-
χαιοσύνης, ἧς ὁ νόμος εἰρηκεν, ἀκόλουθα εὐρίσκεται καὶ τὰ τῶν προφη-
τῶν, καὶ τῶν εὐαγγελίων ἔχειν, ἀλλὰ τὸ πᾶν πνευματοφόρος ἐν
πνεύματι Θεοῦ λελαληκέναι. *ad Autolyc. l. 3. pag. 225.*

*Inconveniens est Jesum Christum perfari, & Judai-
zare.*

*Præterea de Justitiâ, de quâ Lex loquitur, similia
reperiuntur Prophetarum & Evangelistarum scripta con-
tinere; nam uno eodemque divino Spiritu inflati, om-
nes locuti sunt.*

IRENÆUS. ^b Non ergo quorundam infidelita-
tem Legi ascribant: non enim Lex prohibebat eos
credere in Filium Dei, sed & adhortabatur dicens,
non aliter salvari homines ab antiquâ serpentis pla-
gâ, nisi credant in eum, qui secundum similitudi-
nem carnis peccati in ligno martyrii exaltatur à
terrâ, & omnia trahit ad se, & vivificat mortuos.
adv. Hæres. l. 4. c. 5. ^c Quoniam à Moyse Lex
inchoavit, consequenter in Joanne desivit, ad imple-
tionem ejus advenerat Christus *ib. c. 8.* ^f Quia Do-
minus naturalia Legis, per quæ homo justificatur,
quæ etiam ante Legis dationem custodiebant, qui
fide justificabantur & placebant Deo, non dissolvit,
sed extendit, sed & implevit, ex sermonibus ejus
ostenditur: *Dictum est enim, inquit, antiquis &c.*
ib. c. 27.

ORIGENES. ^a Ὁ πεπορευμένος τῷ Θεῷ, μεσικὴν ἐν
τὸ τέλειον οἶδε καὶ ἡμερομῆρον ὄργανον τῷ Θεῷ εἶναι πᾶσαν τὴν γῆν,
μίαν ἀποτελεῖν ἐκ ἀσφύρων φθόγγων σωτήριον τοῖς μανθάνειν ἐδί-

*Divinâ musicâ eruditus novit perfectum & aptum In-
strumentum Dei Scripturam universam, quæ unam ab-
solvit ex diversis sonis, iis qui discere volunt, saluta-
rem*

Art. 7. λασι φωνῶν, καταπαύσαν καὶ κωλύσαν ἐνέργειαν πᾶσαν πονηροῦ πνεύματος. *Philocal. cap. 6.*

^c Μὴ βελομένη γὰρ ἡ πάλαι μὲν τὸν νόμον δεδωκυῖα πρῶτοις, νῦν δὲ Ἰησοῦ Χριστοῦ εὐαγγελιστῇ, κρατεῖν ἐπὶ τὰ Ἰουδαίων. καθεύλιν αὐτῶν τὴν πόλιν, καὶ τὴν ναὸν, &c. *contra Celsum. l. 7. p. 349.*

JUSTINUS MARTYR. ^b Ἐν ταῖς τῆς περὶ τῶν βίβλοις εὑρομένῃς περικηρυσσόμενον γεννώμενον ἀπὸ πατρὸς . . . καὶ σαυρομένην Ἰησοῦν τὴν ἡμέτερον Χριστὸν, καὶ ἀπαθνήσκοντα. &c. *Apolog. I. c. 39.*

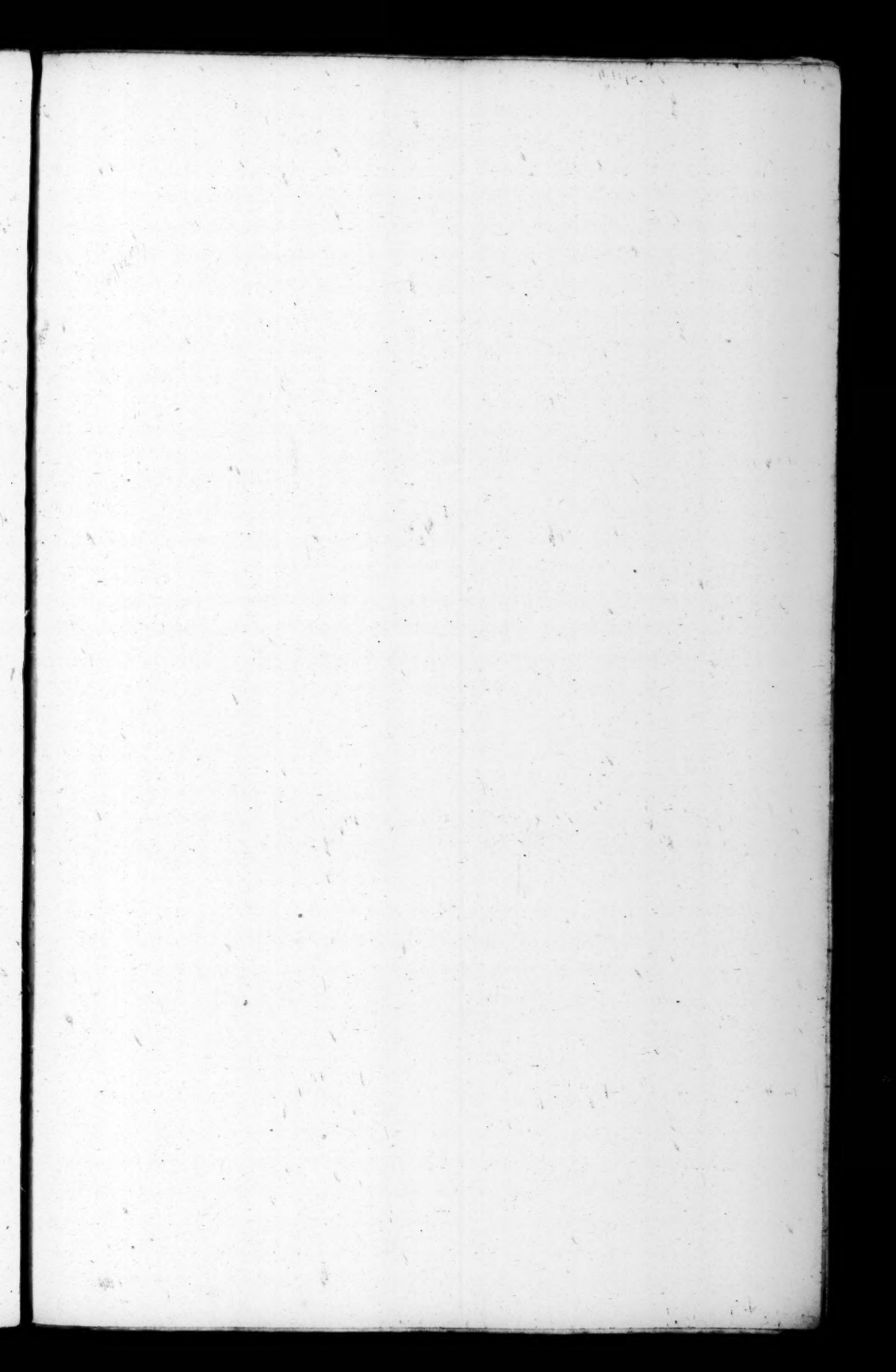
^c Ἐλπίζομεν δὲ ἢ ἀπὸ Μωσέως, ἢ ἀπὸ τοῦ νόμου. ἢ γὰρ αὐτὸ ὑμῖν ἐποιεῖμεν· νυνὶ δὲ, (ἀνέγνωσαν γάρ, ὃ Τρύφων) ὅτ' ἔσοιτο καὶ τελευταῖος νόμος, καὶ ἀπὸ τῆς κλειστότης πάντων, ἣν νῦν δεῖτε φυλάσσειν πάντας ἀνθρώπους, ὅσοι τῆς τοῦ Θεοῦ κληρονομίας ἀντιποιῶνται. ὁ γὰρ ἐν Χριστῷ παλαιὸς ἦδη νόμος, *Dialog. cum Tryph. pag. 228. A.*

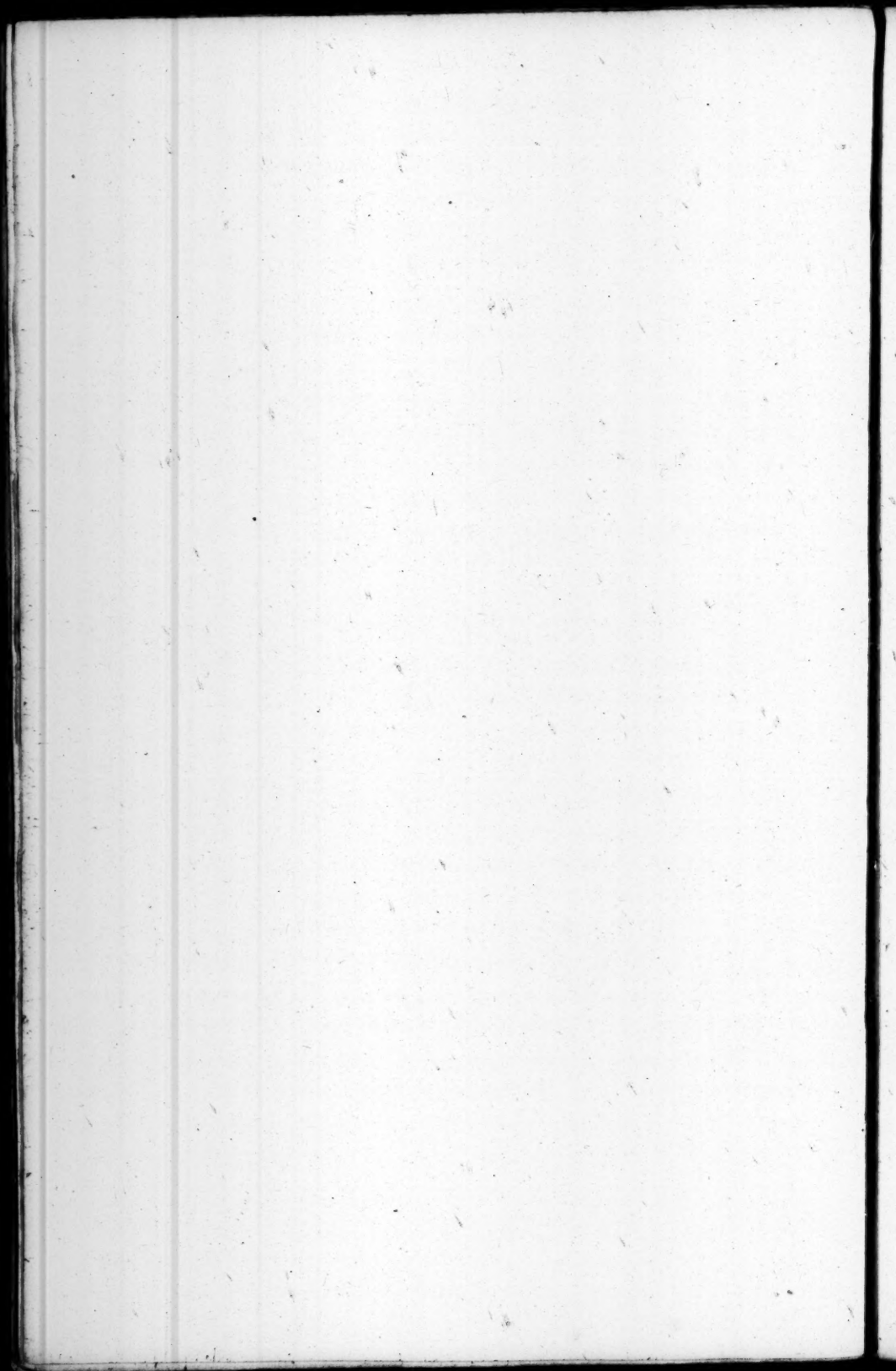
rem vocem, vim omnem mali spiritûs sedantem & cohibentem.

Providentia, qua olim Legem dedit, nunc autem Jesu Christi Evangelium, ritus Judaicos adhuc durare notens, sustulit eorum Urbem, & Templum, &c.

In libris Prophetarum invenimus prænuntiatum Jesum Christum nostrum natum ex Virgine . . . & crucifixum & mortuum &c.

Speramus autem non per Mosem, neque per Legem, sic namque vobiscum faceremus. Nunc, autem (legi enim ὁ Τρύφων) futuram fuisse Legem ultimam, ac Testamentum omnium validissimum, cui obedire omnes homines nunc oportet, quicumque hæreditatem Dei capessere volunt. Lex enim in Horeb data jam antiquata est.





De tribus Symbolis.

Art. 8.

VIII. ¹ Symbola tria, ² Nicænum, ³ Athanasii, & ⁴ quod vulgò Apostolorum appellatur, ⁵ omninò recipienda sunt, ⁶ Jud. 3. & credenda; nam firmissimis Scripturarum testimoniis probari possunt.

¹ *Symbola*, ideo sic dicta, quoniam ex his, quasi tesseriis quibusdam militaribus, Christiani Catholici ab Infidelibus & Hæreticis dignoscuntur.

² *Nicænum*, sic dictum, quia, maximâ ex parte à Patribus in Concilio *Nicæno* congregatis compositum est. Quæ vero ad Deitatem Spiritûs Sancti attinent à Consilio *Constantinopolitano* sunt adjecta, uno [*Filioque*] excepto, quod ab ecclesiâ occidentali additum est.

Field of the Church, l. 3. c. 1. p. 53. *Pearson on the Creed*, pag. 325.

³ *Athanasii*, sic dicitur, non quia ab Athanasio conscriptum sit, sed quia ejusdem sententiam satis feliciter ex-

primat, qui fuit orthodoxæ Fidei celeberrimus propugnator.

⁴ *Vulgò Apost.* Ab Apostolis enim ipsis conscriptum esse haud satis constat.

Hooker's Eccl. Pol. l. 5. §. 42. *Wall's Hist. of Infant Bapt.* part 2. c. 9. §. 10. *Cave's Hist. Lit.* Vol. 1. p. 146. & *Vita Athanasii* §. 6. n. 10.

Bulli Judic. Eccles. Cath. c. 5. *Waterland's Critic. Hist. of the Athanasian Creed.*

⁵ *Omnino &c.* Quotquot igitur huic Articulorum libro subscribunt, nec tamen Symbola hæc cum S. Scripturis congruere credunt, & Deo & Hominibus fœdissimè mentiuntur.

Singula fere in Symbolis istis contenta jam supra à habes Patrum testimoniis confirmata. At quoniam Hæretici in Patres Nicænos & Athanasium quasi fidei Christianæ corruptores, acerbè & contumeliose invehantur; Ecce Fidei Expositiones Nicænâ antiquiores.

Expo-

Art. 8.

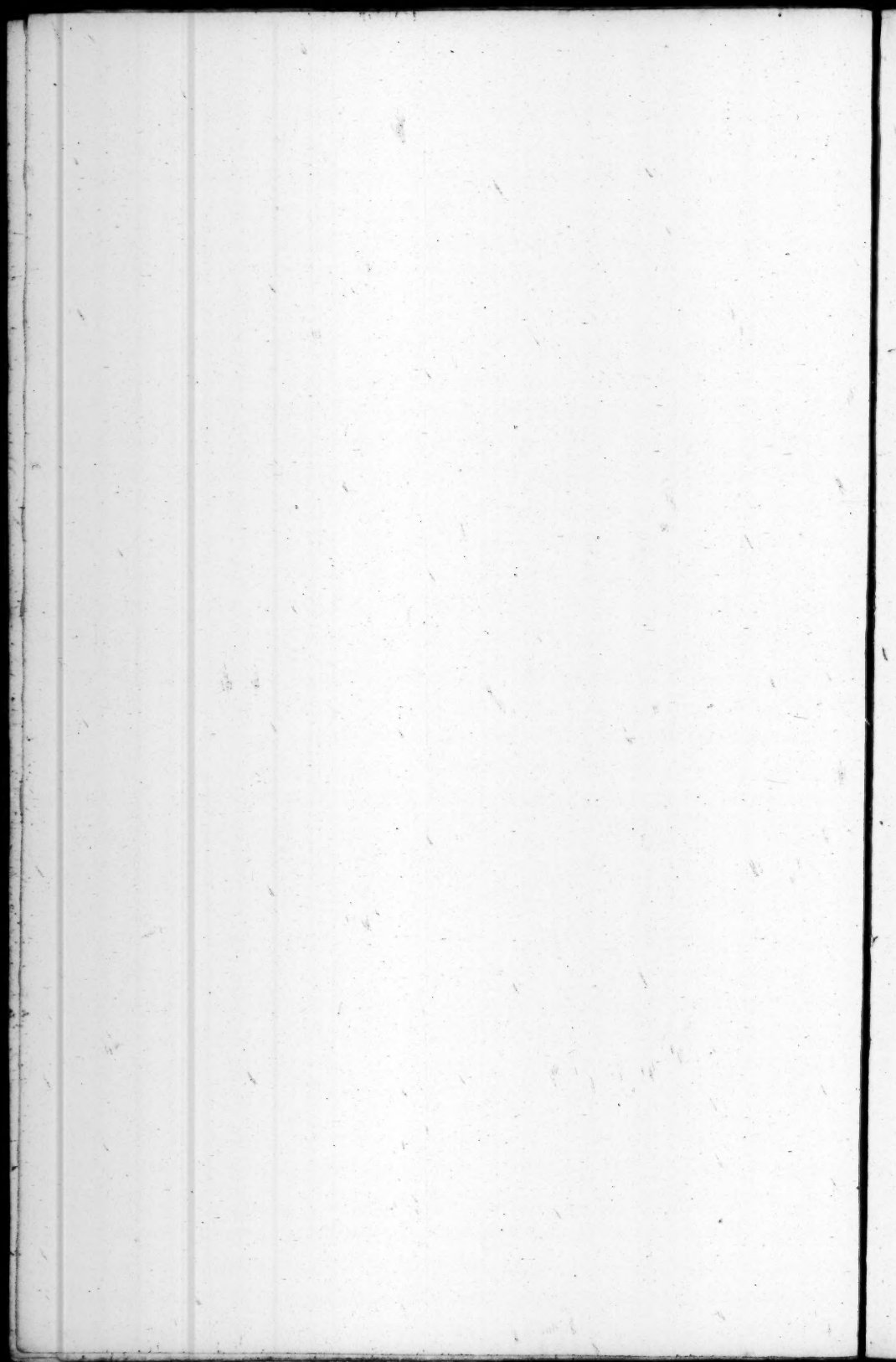
Expositio Fidei Catholicæ ex IRENÆO
adv. Hæc. l. 1. c. 2.

Ecclesia per universum orbem usque ad fines terræ seminata, & ab Apostolis & Discipulis eorum accepit eam fidem, quæ est in unum Deum, Patrem omnipotentem, qui fecit cœlum & terram, & mare, & omnia, quæ in eis sunt: & in unum Jesum Christum filium Dei, incarnatum pro nostrâ salute; & in Spiritum Sanctum, qui per Prophetas prædicavit dispositiones Dei, & adventum, & eam, quæ est ex Virgine, generationem, & passionem, & resurrectionem à mortuis, & in carne in cœlos ascensionem dilecti Jesu Christi Domini nostri, & de cœlis in gloriâ Patris adventum ejus ad recapitulanda universa, & resuscitandam omnem carnem humani generis, ut Christo Jesu Domino nostro, & Deo, & Salvatori, & Regi, secundum Placitum Patris invisibilis, omne genu curvet cœlestium, & terrestrium, & infernorum, & omnis lingua confiteatur ei, & judicium justum in omnibus faciat: Spiritalia quidem nequitia, & Angelos transgressos, atque apostatas factos, & impios, & injustos, & iniquos, & blasphemos homines in æternum ignem mittat: justis autem & æquis, & præcepta ejus servantibus, & in dilectione ejus perseverantibus, quibusdam quidem ab initio, quibusdam autem ex poenitentia, vitam donans, incorruptelam loco muneris conferat, & claritatem æternam circundet.

EX TERTULLIANO
de Præscript. adv. Heret. cap. 13.

Regula & Fidei illa scilicet quâ creditur unum omnino Deum esse, nec alium præter mundi conditorem, qui universa de nihilo produxerit per
 Verbum





Verbum suum primò omnium emissum : id Verbum Filium ejus appellatum, in nomine Dei variè visum Patriarchis, in Prophetis semper auditum, postremò delatum ex Spiritu Dei & virtute in Virginem Mariam, carnem factum in utero ejus, & ex eà natum hominem & esse Jesum Christum : exinde prædicasse novam legem, & novam promissionem regni cælorum, virtutes fecisse, fixum cruci, tertiâ die resurrexisse : in cælos ereptum sedere ad dextram patris : misisse vicariam vim Spiritûs Sancti qui credentes agat : venturum cum claritate ad sumendos sanctos in vitæ æternæ & promissorum cælestium fructum, & ad prophanos adjudicandos igni perpetuo, factâ utriusque partis resurrectione cum carnis restitutione.

Vetus Symbolum Ecclesiæ

HIEROSOLYMITANÆ *ex Cyrillo.*

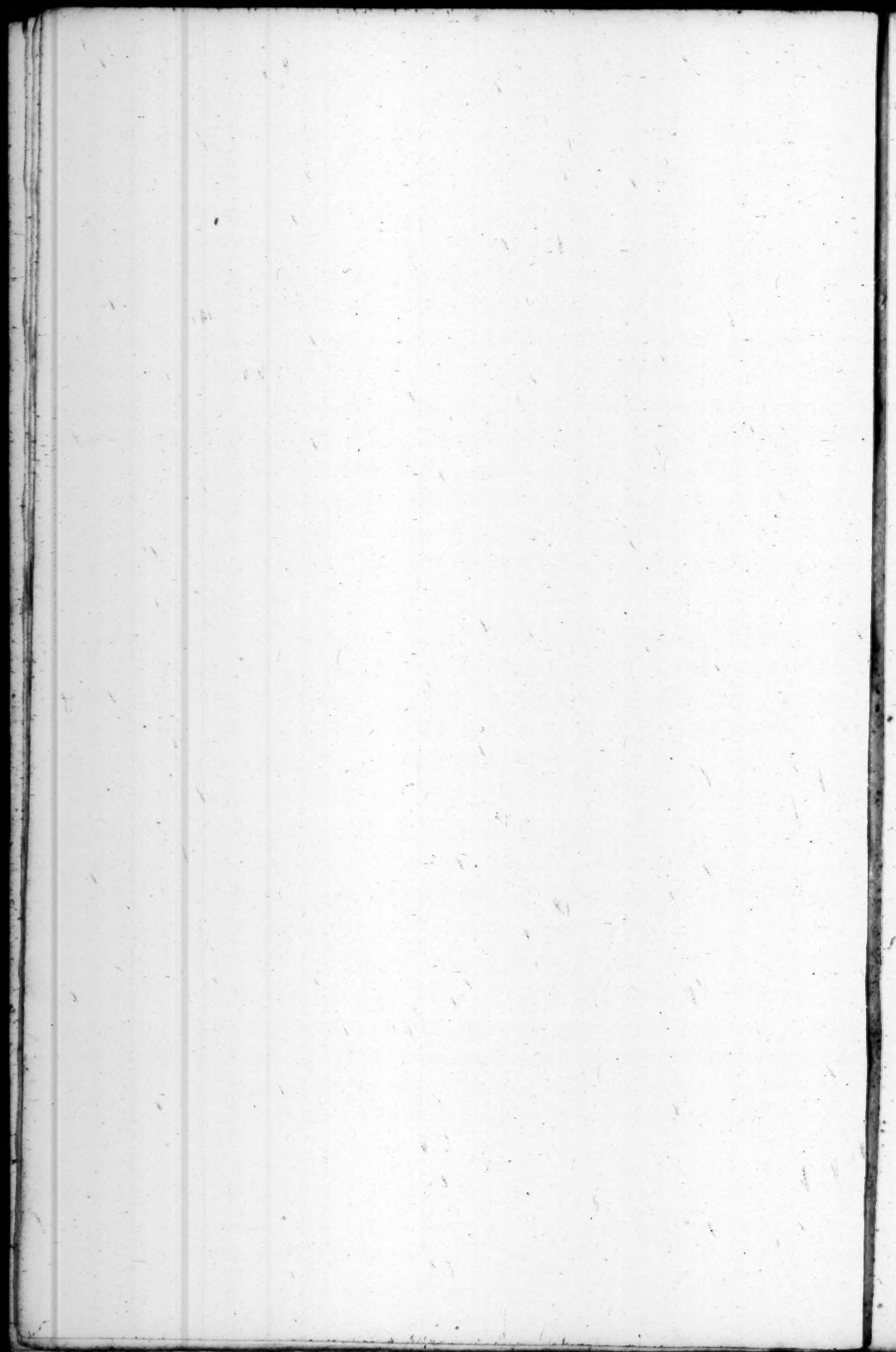
Credo in unum Deum, Patrem Omnipotentem, factorem cœli & terræ, & visibilium omnium & invisibilium. Et in unum Dominum Jesum Christum Filium Dei unigenitum, ex Patre genitum ante omnia sæcula, Deum verum per quem omnia facta sunt : Incarnatum atque hominem factum, crucifixum & sepultum ; & tertiâ die resurgentem à mortuis, & ascendentem in cælos, & sedentem ad dextram Patris ; & qui venturus est judicare vivos & mortuos, cujus regni non erit finis. Et in Spiritum Sanctum Paracletum, qui locutus est per Prophetas. Et in unum Baptismum poenitentiae, in remissionem peccatorum ; & in unam Ecclesiam Catholicam ; & in carnis resurrectionem & in vitam æternam.

GREGORII THAUMATURGI,
Neocæsareæ in Ponto Episcopi.

Εἰς Θεός, Πατὴρ λόγου ζῶντος, σοφίας ὑψίστης, καὶ δυνά-
μειος καὶ χαρακτὴρος αἰδίου· τέλει τελεῖς γεννήτωρ· πατὴρ ὑψι-
μονογενὴς. Εἰς Κύριος, μόνος ἐκ μόνου. Θεός ἐκ Θεῶ· χαρακτὴρ
καὶ εἰκὼν τῆς Θεότητος, λόγος ἐνεργητής· σοφία πάντων συστάσεως
σκεπτικῆ, καὶ δύναμις τῆς ὅλης κτίσεως ποιητικῇ· υἱὸς ἀληθινὸς
ἀληθινῶν πατέρων, ἀόρατος τῷ ἀόρατῷ, καὶ ἀφάρτος ἀφάρτῳ, καὶ
ἀθάνατος ἀθάνατῳ, καὶ αἰδιὸς αἰδίου. Καὶ ἐν Πνεύμα ἅγιον, ἐκ
Θεῶ ἢ ὑπαρξιν ἔχον· καὶ δι' ὑοῦ σφωδρῶς, [δηλαδὴ, τοῖς ἀνθρώ-
ποις] εἰκὼν ἢ ὑψὲς τελεῖς τελεῖα. Ζῶν, ζώντων αἰτία. πηγὴ ἀγία,
ἀγίότης, ἀγιασμὸς χορηγός· ἐν ᾧ φανερεῖται Θεὸς ὁ πατὴρ, ὁ ὅτι
πάντων καὶ ἐν πᾶσι, καὶ Θεὸς ὁ υἱός, ὁ διὰ πάντων. τειὰς τελεῖα, δό-
ξα καὶ αἰδιότητι καὶ βασιλείᾳ μὴ μετρίστει μὴδὲ ἀπαλλοττειμῇ.
ἔτε ἔν κτισόν τι, ἢ δῶλον ἐν τῇ τειάδι. ἔτε ἐπέισακτον, ὡς παρ-

*Unus Deus, Pater Verbi viventis, sapientia subsisten-
tis, & potentia & characteris sempiterni : perfectus per-
fecti genitor : Pater filii unigeniti. Unus Dominus, so-
lus ex solo, Deus ex Deo ; Character & Imago Deitatis.
Verbum efficax. Sapientia constitutionis rerum universa-
rum comprehensiva, & potentia universæ creaturæ effe-
ctiva. Filius verus veri Patris, invisibilis, ejus qui est
invisibilis, & incorruptilis, ejus qui est incorruptilis, &
immortalis, ejus qui est immortalis, & aternus aterni.
Et unus Spiritus Sanctus, ex Deo existentiam habens,
& qui per Filium apparuit, [scilicet hominibus] imago
Filii, perfecti perfectæ ; vita viventium causa ; fons san-
ctus, sanctitas, sanctificationis suppetitor : In quo ma-
nifestatur Deus Pater, qui super omnia est & in omni-
bus, & Deus Filius, qui per omnia est. Trinitas perfe-
cta, quæ gloria & aternitate & regno non dividitur, ne-
que abalienatur. Non igitur creatum quid, aut ser-
vum in Trinitate, neque superinductitium, quasi prius
non*





τερον μὲν ἔχ' ὑπάρχον, ὕστερον δ' ἐπεισελθόν· ἔτε ἔν ἐνελίπε ποτὲ ἡ
 ὥς πατὴρ, ἔτε ἡ το πνεῦμα. ἀλλ' ἀπεπὶος ἢ ἀναλλοιώτου ἢ
 αὐτὴ τελεῖς αἰεί.

Art. 8.

*non existens, posterius vero adveniens. Non ergo defuit
 unquam Filius Patri, neque Filio Spiritus; sed immuta-
 bilis & invariabilis eadem semper Trinitas.*

De Peccato Originali.

IX. ¹ **P**eccatum originis ^a non est (ut fa- ^a Rom. 5.
¹⁴ bulantur Pelagiani) in imitatione
 Adami fitum, ^b sed est vitium, & deprava- ^b Rom. 5.
 tio naturæ, cujuslibet hominis ex Adamo ^{19.}
² naturaliter propagati: qua fit, ^c ut ab ori- ^c Rom. 7.
 ginali justitiâ quàm longissimè distet, ^d ad ^d Gen. 8.21.
 malum suâ naturâ propendeat, ^e & caro sem- ^e Gal. 5.17.
 per adversus spiritum concupiscat; ^f unde in ^f Rom. 5.
 unoquoque nascentium, ³ iram Dei, atque ^{18.}
 damnationem meretur. ^g ⁴ Manet etiam in ^g Gal. 5.17.
 renatis hæc naturæ depravatio. ^h Quâ fit ut ^h Rom. 8.7.
 affectus, Græcè *φρόνημα σαρκὸς* (quod alii sa-
 pientiam, alii sensum, alii affectum, alii stu-
 dium carnis interpretantur,) legi Dei non
 subjiaciatur. ⁱ Et quanquam renatis & creden- ⁱ Rom. 8.1.
 tibus, nulla propter Christum est condemna-
 tio, ^k ⁵ peccati tamen in sese rationem habe- ^k Rom. 7.7.
 re concupiscentiam, fatetur Apostolus.

¹ Quum infantibus æquè
 ac Adultis opus sit Mediatore;
 est sanè in iis aliquid remit-
 tendum. Id verò, quid nisi
 peccatum? Porro quum eis-

dem non convenit imitatio;
 reitat ut Peccatum hoc sit Vi-
 tium & depravatio naturæ.

² *Naturaliter prop.* sic ab hoc
 reatu eximitur Christus, qui

Art. 9. *Supernaturaliter* est propagatus.
v. *Pearson* on the Creed,
Art. 3. p. 167.

3 *Iram Dei* &c. Hoc vero, non ideo quòd vetiti fructus comesti crimen Adami posteris imputet Deus, quòd quidem ipsi Adamo resipiscenti condonasse creditur; sed quòd isto peccato Adamus naturam suam penitus corruperit, & ex corrupto Parente corrupta itidem nascamur progenies. Originali enim Justitiâ amissâ nihil boni in nobis manet, sed ad malum omne naturaliter propendimus: proinde sumus *naturâ filii iræ*, Eph. 2.3. Et quid mirum, si ab impuris nobis & à Deo averfis aversus etiam sit purissimus Deus? Id potius mirandum, quòd perditis ad eò deploratisque ulla tandem

inventâ sit ad salutem via.
Nowelli Catech. p. 53, 54. Homily of the Nativity, and Hom. of the Passion, part 2. *Wall's* Hist. of Inf. Bapt. part 1. c. 19. *Prideaux* Fasc. Contr. C. 3. Q. 3.

4 *Manet etiam* &c. Hoc certe in dubium revocari non potest, quòd tristi nimis experientiâ plus satis constat.

5 *Peccati tamen* &c. Infirmi- tatis saltem; nisi enim Volun- tatem secum rapiat, Volun- tarium certe non est, neque in condemnationem renatis im- putabitur.

Nowelli Cat. p. 35. *Prideaux* Fasc. Contr. C. 3. Q. 5. *Jewel's* Def. Apol. part 2. c. 11. Div. 3. *Field* of the Church, l. 3. c. 26. *Pearson* on the Creed. p. 361.

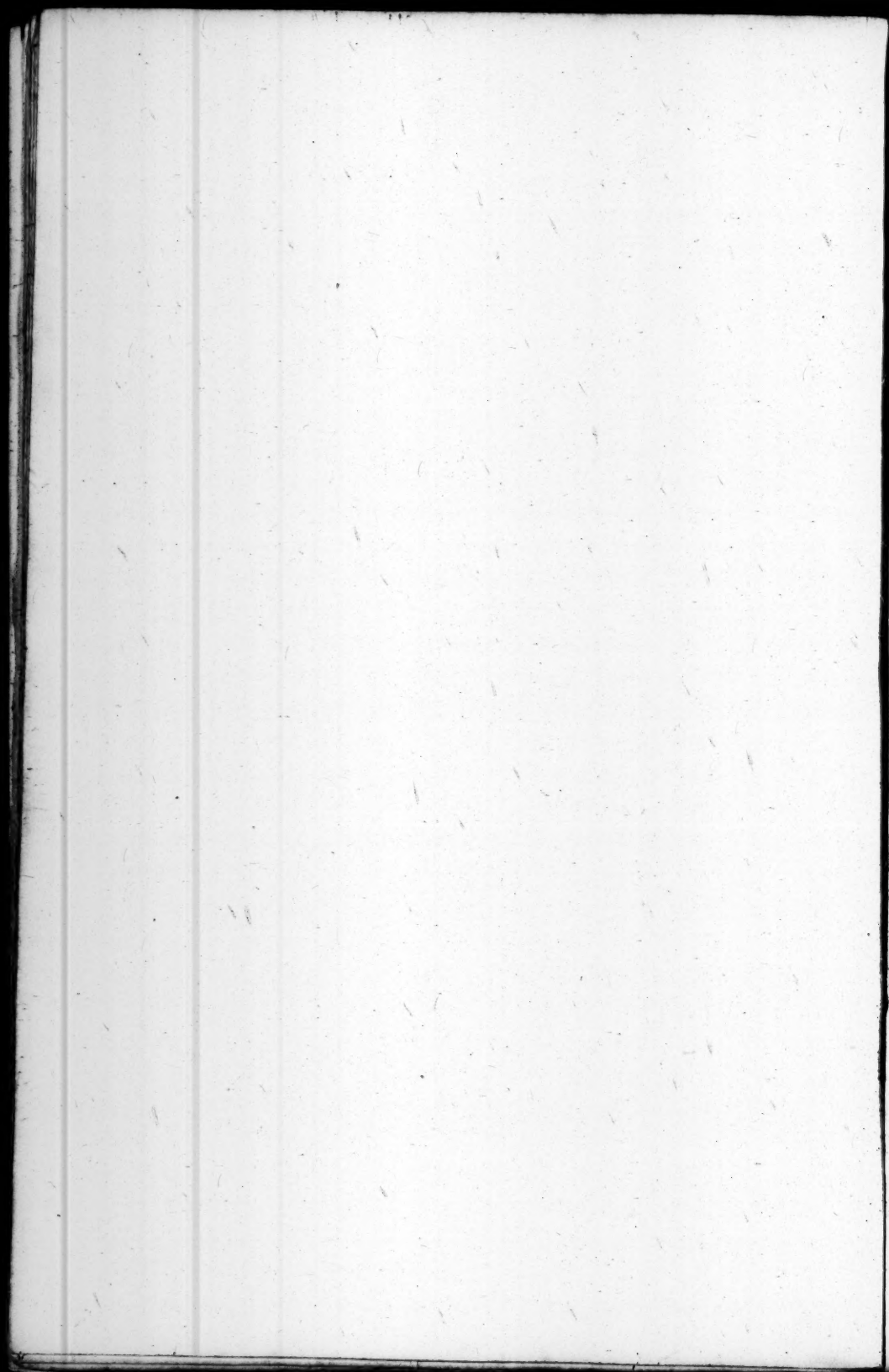
CLEMENS ROMANUS. ^bἘπὶ τῇ καὶ τοῦ Ἰωάννου ἐπιστολῆς. Ἰωάννης ἦν δίκαιος καὶ ἀμεμπτός, ἀληθινός, θεοσεβής, ἀπειχόμενος ἀπὸ παντός κακῶ· ἀλλ' αὐτὸς ἑαυτὸ κατηγορῶν λέγει, Οὐδεὶς καὶ ἀπὸ ἐγώ, ὅτι εἰ μὴς ἡμέρας ἢ ζῶν αὐτῶ. c. 17.

Præterea de Job sic scriptum est, Job erat justus, sine crimine, verax, colens Deum, abstinens ab omni malo: sed ille seipsum accusans dicit, Nemo mundus à sorde, etsi vita ejus unius diei fuerit.

IRENÆUS. ^b Quemadmodum in initio per pri- mos, omnes in servitutem redacti sumus debito mor- tis; sic in ultimo per novissima [f. novissimum] om- nes qui ab initio discipuli, emundati & abluti quæ sunt mortis in vitam veniunt Dei. *adv. Hær. l. 4. c. 39.*

^b — Deum: quem in primo quidem Adam offen- dimus, non facientes ejus præceptum; in secundo





autem Adam reconciliati sumus, obedientes usque ad mortem facti. Neque enim alteri cuidam eramus debitores, sed illi, ^b cujus præceptum transgressi fu-
 eramus à principio. *id. l. 5. c. 16.* Art. 9.

CYPRIANUS. ^b Neminem sine sorde & sine peccato esse, apud *Job*, Quis enim mundus à sordibus? nec unus, etiamsi unius diei sit vita ejus in terra. Item in *Psalmo 50.* *Ecce in iniquitatibus conceptus, & in delictis concepit me mater mea.* Item in Epistolâ Joannis: *Si dixerimus quia peccatum non habemus nos ipsos decipimus & veritas in nobis non est. Testim. ad Quirinum, l. 3. c. 54.*

Porro autem, si etiam gravissimis delictoribus & in Deum multum ante peccantibus, cum postea crediderint, remissa peccatorum datur, & à baptismo atque à gratiâ nemo prohibetur; ^b quantum magis prohiberi non debet infans, qui recens natus nihil peccavit, nisi quodd secundum Adam carnaliter contagium mortis antiquæ primâ nativitate contraxit? qui ad remissionem peccatorum accipiendam hoc ipso facilius accedit, quodd illi remittuntur non propria, sed aliena peccata. *Epist. 64.*

De libero Arbitrio.

X. ^a **E**A est hominis post lapsum Adæ ^a *Joh. 15. 4.*
 conditio, ut sese naturalibus suis ^{5. 6. 44.}
 viribus, & ² bonis operibus, ad fidem, & in- ¹ *Cor. 2. 14.*
 vocationem Dei convertere, ac præparare ^{12. 3.}
 non possit. ^b ³ Quare absque gratiâ Dei ⁶ *Phil. 2. 13.*
 (+ quæ per Christum est) nos præveniente,
 ut

Art. 10. ut velimus ; & cooperante, dum volumus, ad pietatis opera facienda, quæ Deo grata sunt, & accepta, nihil valemus.

1 Hominem creavit Deus in suo genere perfectum, & libero ad bonum æque ac malum arbitrio. Sed ex hac libertate Homo in peccatum lapsus decidit, Arbitrii sui vires infregit, quoad bonum liber esse desiit, & factus est Servus peccati. Exinde enim ea est humani Intellectus cæcitas, ea Voluntatis perversitas, istæque Passionum appetituumque impetus, ut Homo sibi relictus neque cernere neque eligere possit ea quæ verè bona sunt, sed in contraria rapiatur. Quare Apostolus ait, Eos qui in carne sunt, Deo placere non posse. *Rom. 8. 8.* Hinc nobis opus est ad omne bonum Sancti Spiritus auxilio. Quod cum excellentissimum sit Dei donum, gratisque datum, *Gratia* *grat' i' eo* dicitur. Et nulli quidem deesse videtur, qui non deest sibi.

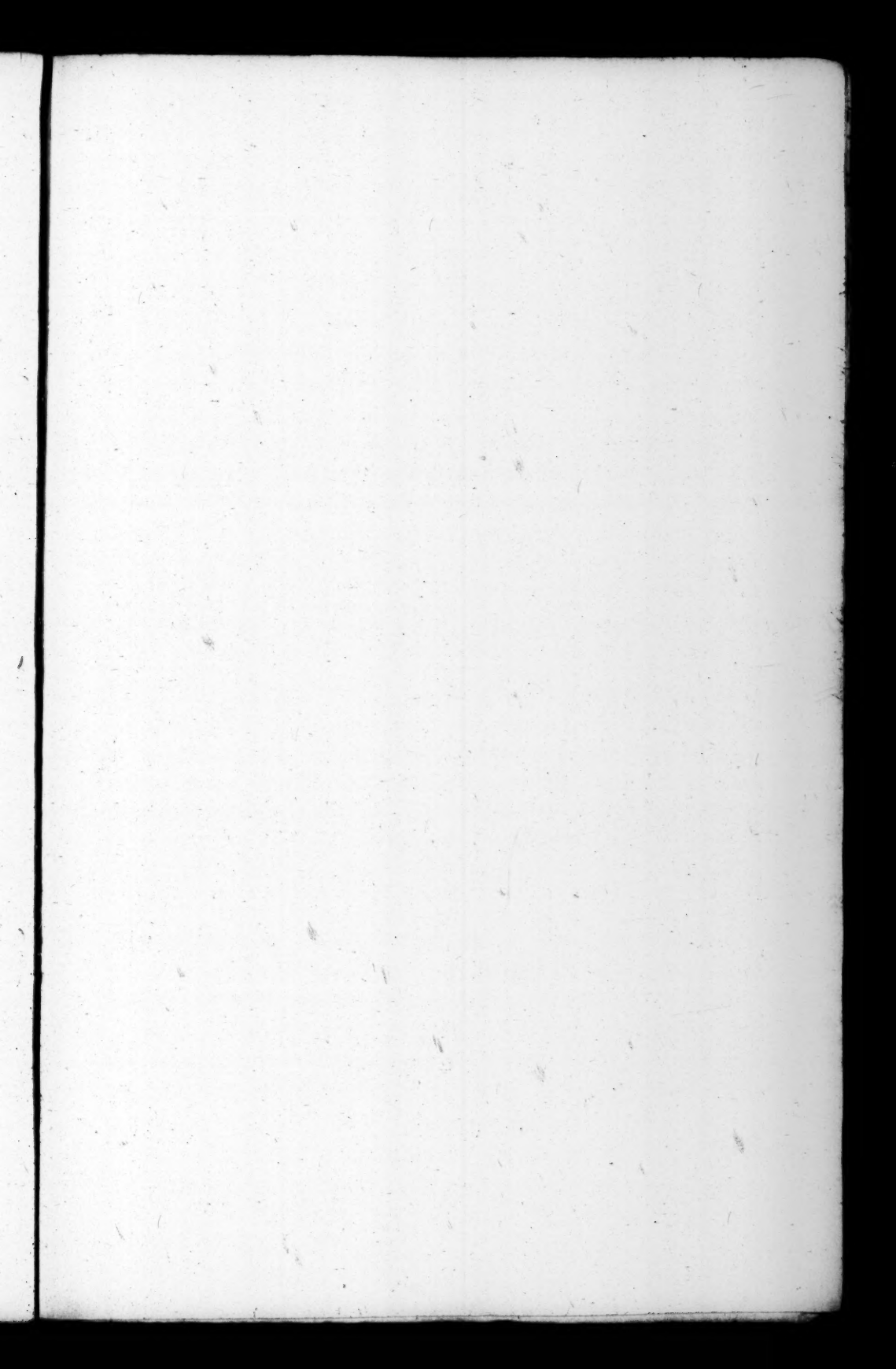
2 *Bonis operibus.* Opera ante gratiam Christi facta possunt quandam boni speciem præ se ferre, unde bona dicuntur, sed improprie. Bona enim reverà non sunt. v. Art. 13.

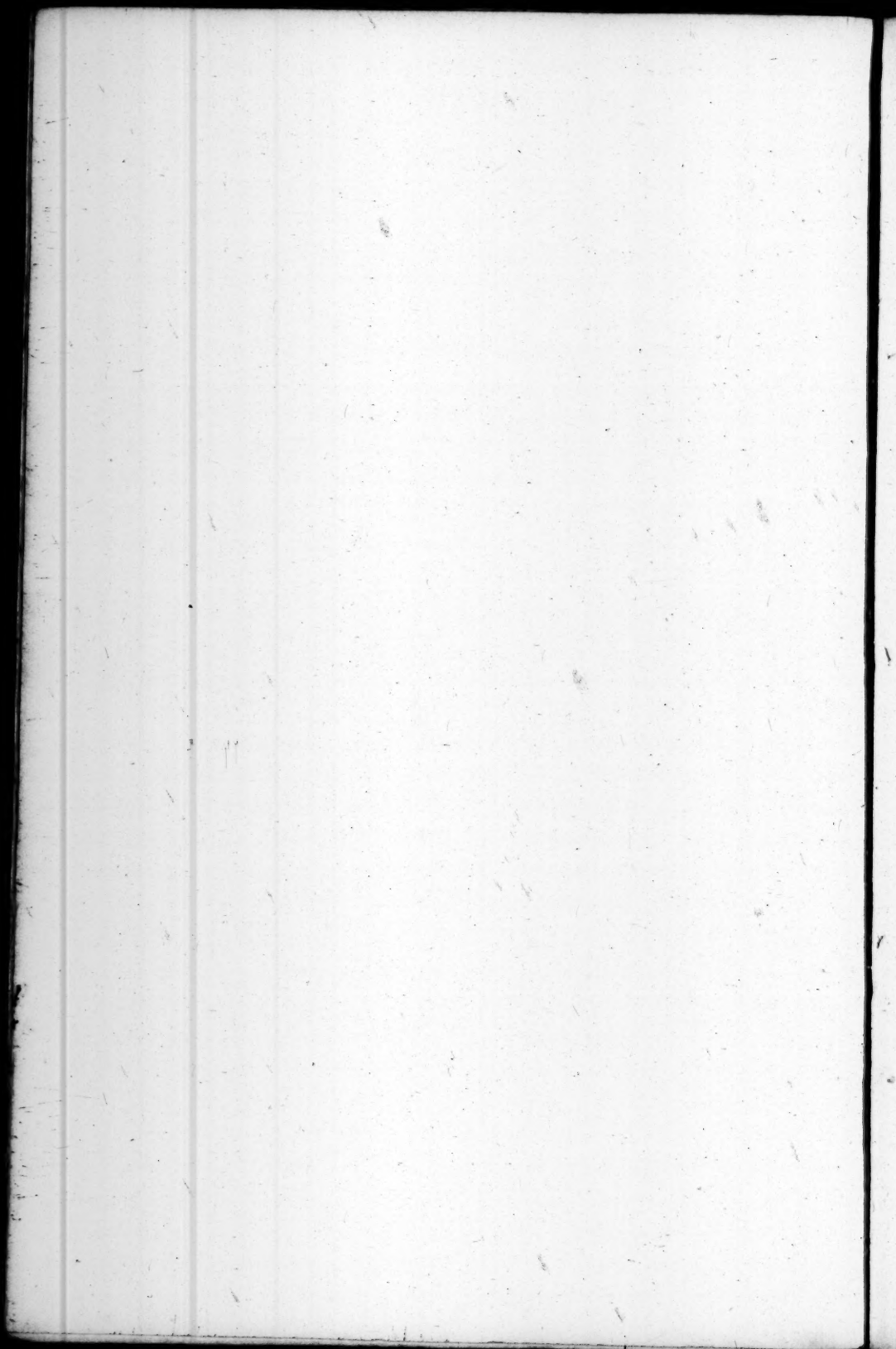
3 *Quare absque gratiâ Dei &c.* Neque enim credere possumus nisi Deus aperiat corda, *Act. 6. 14.* neque velle,

neque agere, nisi ille utrumque in nobis operetur. *Phil. 2. 13.*

Novelli Catech. pag. 104. Hammond's Pract. Cat. l. 5. §. 4. Wall's Hist. of Inf. Bapt. part 1. c. 19. Prideaux Fasc. Contr. C. 3. Q. 4. Hall's Roma Irreconcil. §. 8. Field of the Church, p. 281. Pearson on the Creed, p. 327.

4 *Quæ per Christum est.* Omnia Spiritualia beneficia, quæ Deus in homines contulit, per & propter Christum solum contulit. Quapropter Veteres etiam quotquot Deo placuerunt (quosdam autem ex Veteribus Deo placuisse constat, *Hebr. 11. 5.*) id fecerunt non proprii Arbitrii viribus, sed gratiâ Dei adjuti, quæ tunc etiam erat per Christum. Hic enim meritis suis omnes mundi ætates affecit, ideoque dicitur Agnus mactatus à jactis mundi fundamentis. *Apoc. 13. 8.* Hic etiam Articulus Pelagianos ferit, qui asseruerunt homines naturalibus suis viribus satis esse instructos ad bona opera facienda, & gratiam Dei, quâ facilius ejus jussa observemus, secundum merita nostra dari. v. *Augustin. de Hær. c. 88.*





CLEMENS ALEXANDRINUS. ^a Καθ' αὐτὸν μὲν Art. 10.
 αἰσκῶν καὶ Ἀφρονέμενος ἀπαθείαν ἀνθρώπου, ὅθεν ἀνύει· ἐὰν δὲ
 χήνηται δῦλος ὑπερεπιθυμῶν τῶν καὶ διισχυδακῶς, τῇ προοδικῇ
 τοῦ Θεοῦ διωάμειος περιγίνεται. Βαλομένης μὲν γὰρ ὁ Θεὸς τῇ ψυ-
 χᾷς σωτηριᾷ. *Quis dives sal. c. 21.*

*Homo à se operam ponens & laborans ut pravos af-
 fectus comprimat, nihil perficit: at si vehementius cu-
 piat, & diligentiam omnem adhibeat, accessu divinæ
 virtutis, voti fit compos. Deus enim volentibus animis
 aspirat.*

IRENÆUS. Propter hoc ergò signum salutis
 nostræ, eum qui ex Virgine Emmanuel est, ipse Do-
 minus dedit, quoniam ipse Dominus erat qui salva-
 bat eos, quia per semet ipsos non habebant salva-
 ri: & propter hoc Paulus infirmitatem hominis an-
 nuntians, ait; *Scio enim quoniam non habitat in
 carne meâ bonum*: significans, quoniam non à no-
 bis, sed à Deo est bonum salutis nostræ. Et ite-
 rum: *Miser ego homo, quis me liberabit de corpore
 mortis hujus?* Deindè infert liberatorem; *Gratia
 Jesu Christi Domini nostri. adv. Hær. l. 3. c. 22.*

^a Nec enim potest quisquam extra Dominica con-
 stitutus bona, sibimetipsi acquirere salutis elementa.
id. l. 4. c. 27.

TERTULLIANUS. ^a Sic ipse pronuntiavit,
 non suam, sed Patris facere se voluntatem: sine
 dubio quæ faciebat, ea erant voluntas patris, ad quæ
 nunc nos veluti ad exemplaria provocamur, ut &
 prædicemus, & operemur, & sustineamus ad mortem
 usque. Quæ ut ut implere possimus, opus est Dei vo-
 luntate. *de Oratione c. 4.*

Art. II.

De Hominis Justificatione.

^a Rom. 3.
24, 25, 26.
Eph. 2.8,9.

XI. ^a ¹ **T**antum propter meritum Domini, ac Servatoris nostri Jesu Christi, ² per fidem, non propter opera, & merita nostra, iusti coram Deo reputamur.

^b Rom. 5.
1, 2.

^b Quare ³ solâ fide nos justificari, doctrina est saluberrima, ac consolationis plenissima, ut in homiliâ de justificatione hominis, fusiùs explicatur.

¹ Quum optima etiam optimorum opera sint imperfecta, aded ut, si Deus intraret in iudicium cum servis suis, nemo in conspectu ejus justificaretur, *Psal.* 143. 2. sequitur, omnes, quotquot justificantur, tantum propter merita Christi justificari per Fidem, vivam sc. quæ per Charitatem operatur. *Galat.* 5. 6.

² *Per fidem.* Nota *per fidem* nos justificari, non *propter fidem*. Neque enim Fidei nostræ plus meriti inest quam Operibus; quum ipsa etiam sit in nobis imperfecta, & tota, quantacunque sit, sit Dei donum, *Ephes.* 2. 8. Fides igitur non est causa, sed conditio Justificationis nostræ, quæ soli

Dei benignitati meritisque Christi attribuenda est.

³ *Solâ fide.* Verâ fide haud citius imbuitor animus, quam Homo iustus coram Deo reputatur. Corde enim *Creditur ad Justitiam*, *Rom.* 10. 10. Ast oris etiam confessio, cæteraque bona opera requiruntur ad salutem, ubi ea faciendi adest facultas. Sin vero hæc desit, Fides sola sufficit.

Nowell's Catech. p. 98, 129. Homiles of Salvation and Faith. *Hammond Pract. Cat.* l. 1. §. 4. *Prideaux Fasc. Contr. C.* §. 5. *Q. 5. Blackhall on James* §. 24. *Hooker's Discourse of Justification.* *Hall's Roma Irreconcil.* §. 7. *Jewel's Def. Apol.* part 1. ch. 9. Div. 4.

CLEMENS ROMANUS. ^a Καὶ ἡμεῖς ἐν Διὰ θελήματι αὐτοῦ ἐν Χριστῷ Ἰησοῦ κληθέντες, ἔσθ' ἐκ αὐτῶν δικαίωμα, ἔσθ' Διὰ

Nos etiam ex voluntate ejus in Christo Jesu vocati, non per nos ipsos justificamur, neque per sapien-
tiam

Article 11th Of the Justification
of Man by Faith

A Rom. 3. 24, 25, 26. Being justified freely
by his Grace, through the Redemption that
is in Jesus Christ. Whom God hath set
forth to be a Propitiation, through
Faith in his Blood, to declare his Right-
eousness for the Remission of Sins that
are past through the forbearance of God.
To declare, I say, at this Time his
Righteousness: That he might be just
& the justifier of him which believeth
in Jesus. A Eph. 2. 8, 9. For by Grace
are ye saved, through Faith, & that
not of your Selves: it is the Gift of God.
Not of Works lest any Man should boast.

B Rom. 5. 1, 2. Therefore being justified
by Faith, we have Peace with God through
our Lord Jesus Christ. By whom also
we have Access by Faith into this Grace
wherein we stand, & rejoyce in the Hope
of the Glory of God.

Article 12th Of Good Works.

James 2. 17 & 20. Even so Faith if it hath not Works is dead being alone.

1 John 1. 7. But if we walk in the light as he is in the light, we have Fellowship one with another & the Blood of Jesus Christ his Son cleanseth us from all Sin.

143. 2. Enter not into Judgement with thy Servant O Lord, for in thy light shall no Man living.

Hebr. 13. 16, 21. But to do good & to communicate, forget not, for with such sacrifices God is well pleased. Make you perfect in every good Work to do his will, working in you that which is well pleasing in his sight through Jesus Christ, to whom be Glory forever & ever. Amen.

Gal. 5. 6. For in Jesus Christ neither Circumcision availeth any thing nor uncircumcision, but Faith which worketh by love.

James 2. 18. Yea a Man may say, thou hast Faith & I have Works: Shew me thy Faith without thy Works, & I will shew thee my Faith by my Works. & Matt. 7. 16. Ye shall know them by their Fruits: Do Men gather Grapes of Thorns or figs of Thistles.

τῆ ἡμετέρας σαρφίας, ἢ συνήσεως, ἢ εὐσεβείας, ἢ ἔργων ὧν κατεργασάμεθα ἐν ὁσιότητι καρδίας· ἀλλὰ ὅτι τῆ πίστεως, δι' ἧς πάντας τοὺς ἀπ' αἰῶνος ὁ παντοκράτωρ Θεὸς ἐδικαίωσεν. *Epist. ad Cor. c. 32.* Art. 11.

tiam nostram, intelligentiam, pietatem, vel opera quæ in sanctitate cordis operati sumus; sed per Fidem, per quam Deus omnipotens omnes ab initio justificavit.

IRENÆUS. ^a Fides quæ est ad Deum altissimum justificat hominem, *adver. Har. l. 4. c. 13.* *Justus enim ex fide vivet.* Hoc autem, quoniam justus ex fide vivet, per prophetas prædictum fuerat. *ib. c. 67.*

CYPRIANUS. ^a Fidem in totum prodesse & tantum nos posse quantum credimus; in *Genesi*: Et credidit *Abraham* Deo & deputatum est ei ad Justitiam. *Testim. ad Quirin. l. 3. c. 43.*

Et circa *Abraham* benedictio illa præcedens, ad nostrum populum pertinebat. Nam si *Abraham* Deo credidit, & deputatum est ei ad Justitiam; utique quisquis Deo credit, & fide vivit, justus invenitur. *Epist. 63.*

De bonis Operibus.

XII. ¹ **B**ona opera, quæ sunt ^a fructus fidei, & justificatos sequuntur, ^a Jac. 2. 17, &c.
^b quanquam peccata nostra expiare, & divini judicii severitatem ferre non possunt: ^b 1 Joh. 1. 7. Pf. 143. 2.
^c Deo tamen grata sunt, & accepta in Christo, ^c Hebr. 13. 16, 21.
^d atque ² ex vera & viva fide necessario ^d Gal. 5. 6.
^e profluunt, ^e ut plane ex illis æque fides ^e Jac. 2. 18.
^f viva cognosci possit, atque arbor ex fructu ^f Mat. 7. 16.
^g judicari.

Art. 12.

1 *Opera bona* etiamſi non meritoria, attamen grata eſſe Deo, & per Chriſtum accepta ex eo conſtat, quod Deus nos creaverit in Chriſto Jeſu ad bona opera, *Ephes. 2. 10.* & Chriſtus ſemet ipſum dederit, ut purificaret ſibi populum peculiarem ſtudioſum bonorum operum, *Ti. 3. 14.* Qui etiam redditurus eſt unicuique ſecundum opera ſua, *Rom. 2. 6.* Imperfecta quidem ſunt noſtra opera, adeo ut divini iudicii ſeveritatem ferre non poſſint, multò minùs peccata noſtra expiare, quin ipſa potius ſint Chriſti meritis expianda. Hujus autem gratià benignè nobiſcum agit Deus,

non ſeverè de nobis iudicat, ſed impotentia noſtræ miſeretur, & benè, imperfectè licèt, agentibus infinita ſtatuit prœmia.

2 *Ex verà* &c. Vera fides charitatem ſibi ſemper adiunctam habet, ideoque nec otioſa eſt, nec infrugiſera; Porro quiſquis Evangelio veram fidem habet, bonis operibus operam dabit; ſiquis aliter fecerit, is vel nullam omnino fidem habet, vel mortuum.

Homily of Faith. *Nowell's Catech. pag. 45, 46, 101, 102. Hammond's Pract. Cat. l. i. §. 3. Whole Duty of Man, Sunday the firſt. Jewel's Def. Apol. part 2. c. 20. Div. 1.*

IGNATIUS. Ἡ δὲ πίστις ὑμῶν ἀναγωγὸς ὑμῶν, ἢ δὲ ἀγάπη ὁδὸς ἢ ἀναφέρουσα εἰς θεόν. — Οὐδεὶς πῶς ἐπαγγελλόμενος ἀμαρτάνει, οὐδὲ ἀγαπῶν κεκτηνόμενος μισῇ· φανερόν τὸ δένδρον ἀπὸ τοῦ καρποῦ αὐτοῦ, ὥτως οἱ ἐπαγγελλόμενοι χρεῖσται οἶναι, δι' ὧν πελάσουσιν ὑποδείκνυνται. *Epist. ad Ephes.*

CLEMENS ROM. Ἀβραάμ, ὁ φίλος πειρασσομένου· δεῖς, πρὸς εὐρέθει, ἐν τῷ αὐτὸν ὑπάρχον ῥυέσθαι τοῖς ἔγχεσι τοῦ θιῶ. *Epist. ad Cor. c. 10.*

JUSTINUS MARTYR. Οἱ δ' ἂν μὴ εὐείσκων

Fides vestra dux vester, charitas verò via referens ad Deum. — Nullus fidem repromittens peccat, neque charitatem possidens odit. Manifesta est arbor à fructu ipsius. Sic repromittentes Christiani esse per quæ operantur manifesti erunt.

Abrahamus, amicus vocatus, fidelis inventus est, eo quòd verbis Dei obediens fuerit.

Qui non ita vivere comperiuntur, sicut Is docuit,

Meritum de congruo, Commentators
attribute to ^{the} Works which a Man does
when assisted by the Grace of God &
for which out of Justice he ought to
have a Reward. Meritum de condigno
= no ~~they~~ to the Works which a Man
does voluntarily by his own Power
& for which a Reward is due to him
~~from~~ ^{out of} Liberality only.

Article 13.th Of Works before Justifica^{tion}
A Rom. 3. 9, 10, 19, 20, 23. What then?
are we better then they? No in no wise:
for we have before proved both Jews &
Gentiles, that they are all under Sin. &c. v.
Rom. 8. 7, 8. Because the carnal Mind
is enmity against God: for it is not
subject to the Law of God, neither in-
deed can be. So then they that are
in the Flesh cannot please God.

B Titus. 3. 5. Not by Works of Right-
eousness which we have done, but ac-
cording to his Mercy he saved us by
the washing of Regeneration, & re-
newing of the Holy Ghost.

Rom. 4. 2, 6. For if Abraham were
justified by Works, he hath whereof
to glory, but not before God. Even
as David also describeth the blessed-
ness of the Man unto whom God im-
puteth Righteousness without Works.

βίβητες ὡς ἐδίδαξε, ἠγωνίζεσθαι μὴ ὄντες Χριστιανοὶ καὶ λέγων Art. 12.
 ἅλα γλώττης τὰ ῥ' Χριστοῦ διδάγματα· ἔ γὰρ τὰς μόνον λέγοντας,
 ἀλλὰ τὰς τὰ ἔργα περὶλήντας σωθήσεσθαι ἔφη. *Apolog.* I. c. 22.

cuit, notum sit hos non esse Christianos, quamvis doctrinam Christi linguâ profiteantur. Non enim profitescentes tantum, sed opera facientes salvandos dixit.

De Operibus ante Justificationem.

XIII. ^a **O**pera quæ fiunt ante gratiam ^{4 Rom. 3.}
 Christi, & Spiritus ejus affla- ^{9, 10, 19,}
 tum, cum ex fide Jesu Christi non prodeant, ^{20, 23. ib.}
 minime Deo grata sunt, ^{b Tim. 3. 5. Titus. 3. 5} neque gratiam ^{Rom. 4. 2, 6.}
 (ut multi vocant) ² de congruo merentur.
 Immo cum non sint facta, ut Deus illa
 fieri voluit & præcepit, peccati rationem
 habere non dubitamus.

¹ Ut opera sint perfectè bona, oportet ut à bono fluant principio, viz. à Fide, & in bonum finem tendant, viz. Dei gloriam, prorsus ut ne minimâ ex parte deficiant. Quis vero mortalium ante, quin & post Christi gratiam, in bene agendo eo usque felix? Opera igitur Infidelium, utcunque splendida, ob imperfectionem nihil possunt mereri, & ob defectus mala potius censenda sunt quam bona.

Homily of good Works, part 1. *Sanderfon* on *Rom.* 3. 8. 5. 3, 4. *Nowell's* Catech. pag.

101. *Field of the Church*, pag. 256, 324.

² *De congruo mer.* Quidam ex Scholasticis duplex fingunt Meritum, Meritum *de congruo* & Meritum *de condigno*. Hoc attribuunt operibus, quæ Homo Gratiâ adjutus præstat, & quibus ex *Justitiâ* debetur Merces. Illud Operibus, quæ Homo ex solis liberi Arbitrii viribus præstat, & quibus Merces reddenda est ex *Liberalitate* tantum. Unde autem constaret hujusmodi Meritum, quum ex natura mali sumus omnes? In nobis enim non habitat Bonum. *Rom.* 7. 18.

- Art. 13. & Qui in carne sunt Deo placere non possunt. *Rom. 8. 8.* Ex putribus arboribus malinascuntur fructus. *Mat. 7. 17,* 18. Proinde ab aliis, *Romanensibus* etiam, rejicitur hoc Meritum quasi *Pelagianismum* censens.

IGNATIUS. ^a Οἱ σαρκικοὶ τὰ πνευματικὰ πράττειν οὐ δύναται, ἐπεὶ ἡ ἀπείρα τὰ ἁγία. *Epist. ad Ephes.*

Carnales spiritualia operari non possunt, neque Infidelitas quæ Fidei.

I RENÆUS. ^a Quemadmodum oleaster, si non percipiat insertionem, perseverat inutilis suo Domino per suam silvestrem qualitatem, & quasi infructuosum lignum exciditur, & in ignem mittitur; sic & homo non assumens per fidem Spiritus insertionem, perseverat hoc esse quod erat ante, caro & sanguis Regnum Dei non possidens. *adv. Hæres. l. 5. c. 10.*

De Operibus Supererogationis.

^a Luc. 18. XIV. ^{a 1}
11, 12, 14.

Opera quæ supererogationis appellant, non possunt sine arrogantiâ & impietate prædicari. Nam illis declarant homines, non tantum se Deo reddere, quæ tenentur, sed plus in ejus gratiam facere, quàm deberent; cum aperte

^b Luc. 17. 10.

Christus dicat; ^b cum feceritis omnia quæcunque præcepta sunt vobis, dicite, servi inutiles sumus.

¹ Quum lex Dei sit omni ex parte perfecta, & omne bonum opus à nobis exigat; quum etiam Deum ex totâ animâ totisque viribus amare jubeamur, *Luc. 10. 27.* Iste autem Amor ad omne bonum opus impellit; quis restat locus

Article 14th Of Works of Supereroga^{-tion}:

A Luke 10. 11, 12, 14. The Pharisee stood
& prayed thus with himself, God, I thank
thee, that I am not as other men are,
Extortioners, unjust, Adulterers, or
even as this publican. I fast twice
in the Week, I give Tithes of all that
I possess. I tell you this Man went
down to his House justified rather
than the other: for every one that
exalteth himself shall be abased; &
he that humbleth himself, shall be
exalted. B. Luke 14. 10. So likewise
ye, when ye shall have done all those
things which are commanded you, say
we are unprofitable Servants; we
have done that which was our Duty
to do.

Article 15th Of Christ alone without ^{Sin}
A Heb. 2. 14. Forasmuch then as the
Children are partakers of Flesh & Blood;
he also himself likewise took part of
the same, that thorough Death he might
destroy him that had the Power of Death
that is the Devil. B Heb. 4. 15. For
we have not an High-Priest which
cannot be touched with the feeling of
our Infirmities; but was in all Points
tempted like as we are, yet without Sin.
B John 14. 30. Hereafter I will not
talk much with you: for the Prince of
this World cometh & hath nothing in me.
B 1 Peter 2. 22. Who did no Sin
neither was Guile found in his Mouth.

cus operibus supererogationis? & unde esset homo Dei lege perfectior, ipsâ sc. omnis perfectionis normâ, & quæ Deum ipsum in bene agendi exemplar homini proponit? *Mat. 5. 48.* Tantum abest ut ultra debitum quis bonus sit, ut neque officium suum quis expleat. Quare, omni superero-

gandi opinione abjectâ, ut sua sibi debita remittantur vel optimo cuique quotidie orandum est: ut verò quis debitor simul esset atque supererogator, est planè absurdum.

Patrick's Ans. to the Touchstone. §. 18. Field of the Church, pag. 331.

Art. 14.

CYPRIANUS. ^a In nullo gloriandum, quando nostrum nihil sit; in Evangelio *scilicet* Joannem: *Nemo potest quidquam accipere, nisi datum fuerit illi de cælo &c. Testim. l. 3. c. 4*

Quod nemo in opere suo extolli debeat; apud *Salomonem in Ecclesiastico: Nolito extollere in faciendo opere tuo.* Item in Evangelio *scilicet* Lucam: *Quis vestrum habens servum arantem, aut pastorem, & venienti de agro dicit continuò, transi, recumbe? sed dicit illi, para aliquid quod cœnem, & accingere, & ministra mibi, donec manducem & bibam: & postea tu manducabis & bibes. Numquid habet gratiam servo illi, qui fecit quæ ei imperata sunt? sic itaque & vos cum perfecritis quæ vobis imperata sunt, dicite: Servi supervacui sumus: quod habuimus facere, fecimus. ib. c. 51.*

De Christo, qui solus est sine peccato.

XV. ^a **C**Hristus, in nostræ naturæ veritate, per omnia similis factus est nobis, ^b excepto peccato, à quo prorsus erat immunis, tum in carne, tum in spiritu. ^c Venit

^a Heb. 2. 14.

^b Heb. 4. 15.

Joh. 14. 30.

^c 1 Pet. 2. 22.

Art. 15. ^c Venit ut agnus, absque maculâ, qui mundi peccata per immolationem sui semel factum tolleret, & ^d peccatum (ut inquit Johannes) in eo non erat: ² sed nos reliqui etiam baptizati, & in Christo regenerati, ^e in multis tamen offendimus omnes.
^e Joh. 1. 29. Hebr. 9. 14. 29. ^d 1 Joh. 3. 5.
^e Jac. 3. 2. ^f 1 Joh. 1. 8. ^f Et si dixerimus, quod peccatum non habemus, nos ipsos seducimus, & veritas in nobis non est.

1 *Christus* etsi, æque ac nos, Homo, omni tamen peccati labe fuit immunis; quod si Ille alicujus peccati fuisset reus, ipsi, uti & nobis, alio Redemptore opus fuisset. At quis tandem ille Christi Redemptor?

Nowelli Catech. p. 61. *Pearson* in Symb. Art. 3. *Scott's* Christian life, part 2. c. 7. § 5.

2 *Sed nos reliqui* &c. Nemo enim mortalium, Christo solo

excepto, perfectè bonus. Pauci quidem in Scripturâ dicuntur justi, ex gr. *Noah, Job, Zacharias*, sed *comparativè* tantum, & secundum gratuitam Dei misericordiam; qui animi sinceritatem pro absolutâ perfectione accipit.

Nowelli Catech. p. 40, 228. *Jewel's* Apol. Defens. part 2. c. 19. Divis. 1. *Mason* de Ministr. Angl. l. 5. c. 5. §. 8. *Field* of the Church, p. 293.

I R E N Æ U S. ^b Si quis secundum hoc, alteram dicit Domini carnem à nostrâ carne, quoniam ista quidem non peccavit, neque inventus est dolus in animâ ejus, nos autem peccatores, rectè dicit. l. 5. c. 14.

T E R T U L L I A N U S. ^d Sunt quædam delicta cotidianæ incurfionis, quibus omnes sumus objecti. Cui enim non accidit aut irasci inique & ultra Solis occasum, aut & manum immittere, aut faciliè maledicere, aut temerè jurare, aut fidem pacti destruere, aut verecundiâ aut necessitate mentiri? in negotiis, in officiis, in quæstu, in victu, in visu, in auditu, quanta tentamur? ut si nulla sit venia

C John 1.29 Behold the Lamb of God
which taketh away the sins of the world.

C Heb 9.14, 29. & 1 John 3.5. And ye
know that he was manifested to take
away our sins, & in him is no sin.

& James 3.2. For in many things we
offend all. To 1 John 1.8. If we say
that we have no sin we deceive our-
selves, & the truth is not in us.

Article 16.th Of Sin after Baptism.
A Mark 3.20. Verily I say unto you,
All sins shall be forgiven unto the Sons
of Men, & Blasphemies wherewith so-
ever they shall blasphemy.

B Gal 6. 1. Brethren if a Man be
overtaken in a Fault, ye which are
spiritual, restore such an one in the
Spirit of Meekness, considering thy
self, lest thou also be tempted.

C Rom 11.20. Well because of Unbe-
lief they were broken off, & thou stand-
est by Faith. Be not high-minded, but fear.

C Luke 22.32. But I have prayed for
thee, that thy Faith fail not; & when
thou art converted strengthen thy Breth^{ren}.

D 1 John 1.10. If we say that we have not
sinned, we make him a Liar & his Word
is not in us. E 2 Cor 2. 7, 8. So that con-
trariwise, ye ought rather to forgive
him, & comfort him, lest perhaps such an
one should be swallowed up with over much
Sorrow. Wherefore I beseech you that ye
would confirm your Love toward him.

nia istorum, nemini salus competat. *de pudicitia. Art. 15. cap. 19.*

De Peccato post Baptismum.

XVI. ^a **N**ON omne peccatum mortale ^a Mar. 3. 28. post Baptismum voluntariè perpetratum est peccatum in Spiritum Sanctum, & irremissibile. ^b Proinde lapsis à ^b Gal. 6. 1. Baptismo in peccata, locus poenitentiae non est negandus: ^c ² post acceptum Spiritum ^c Rom. 11. Sanctum possumus à gratiâ datâ recedere, ^{20. Luc. 22. 32.} atque peccare, denuòque per gratiam Dei resurgere, ac resipiscere: ^d ideoque illi ^d 1 Joh. 7. 10. damnandi sunt, qui se quamdiu hic vivant, amplius non posse peccare affirmant, ^e aut ^e 2 Cor. 2. 7, 8. verè resipiscentibus, veniæ locum dene-
gant.

1 Omne peccatum est ex suâ naturâ mortale, *Rom. 6. 23.* & in Spiritum Sanctum, æquè ac Patrem & Filium; sed remissibile, modo non sit peccatum istud in Spiritum Sanctum *κατ' ἔξοχην* sic dictum. Hoc autem est *Blasphemia* in Spiritum Sanctum. Quo peccato eos solos teneri dicit *Hieronymus*, "qui cum in virtutibus videant opera Dei, calumniantur & clamitent de-
monis esse Virtutem: & omnia signa quæ facta sunt,

"non ad divinam magnificentiam, sed ad diabolum pertinere." *Hieronym.* ad Marcellam, Operum tom. 3. p. 141. Ed. *Froben.*

Tillotson on *Mat. 12. 31, 32.* *Kentlewell's* Measures of obedience. l. 5. c. 6.

2 Post acceptum Spiritum Sanctum &c. Hoc patet ex exemplis *Davidis, Petri, &c.* Quamobrem cum erga peccatores resipiscentes se facilem præbeat Deus, non debet se difficilem præbere Ecclesiæ.

Homily

- Art. 16. Homily of Repentance, part Penitent pardon'd, l. 3. c. 1.
 1. *Keblewell's* measures of o- *Pearson* in Symbol. Art. 10.
 bedience, l. 5. c. 1. *Goodman's* pag. 368.

CLEMENS ROMANUS. ^a Απένισσόμεν εἰς τὸ αἴ-
 μα τῷ Χριστῷ ὁ ἄλφ' ἡμετέραν σωτηρίαν ἐκχυθὲν, παντὶ τῷ κό-
 σμῳ μετανοίας χάριν ὑπένεικεν. *Epist. ad Cor.* c. 7.

IGNATIUS. ^b Πᾶσιν ἐν μετανοῶσιν ἀρῖεν ὁ κύριος, ἐὰν
 μετανοήσωσιν εἰς ἐνότητά Θεοῦ καὶ σωτέριον τῷ ὁπισκῶπῳ. *Epist.*
ad Philadelph.

CLEMENS ALEXANDR. ^b Παντὶ τῷ μετ' ἀλη-
 θείας ἐξ ὅλης τῆς καρδίας ὁπιστρέφαντι πρὸς τὸ Θεὸν ἀνέγκασιν αἰ-
 δύσαι, καὶ δέχεται τεισάμενον πατρὸς ὑὸν ἀληθῶς μετανοῶντα.
Quis Dives salu. c. 39.

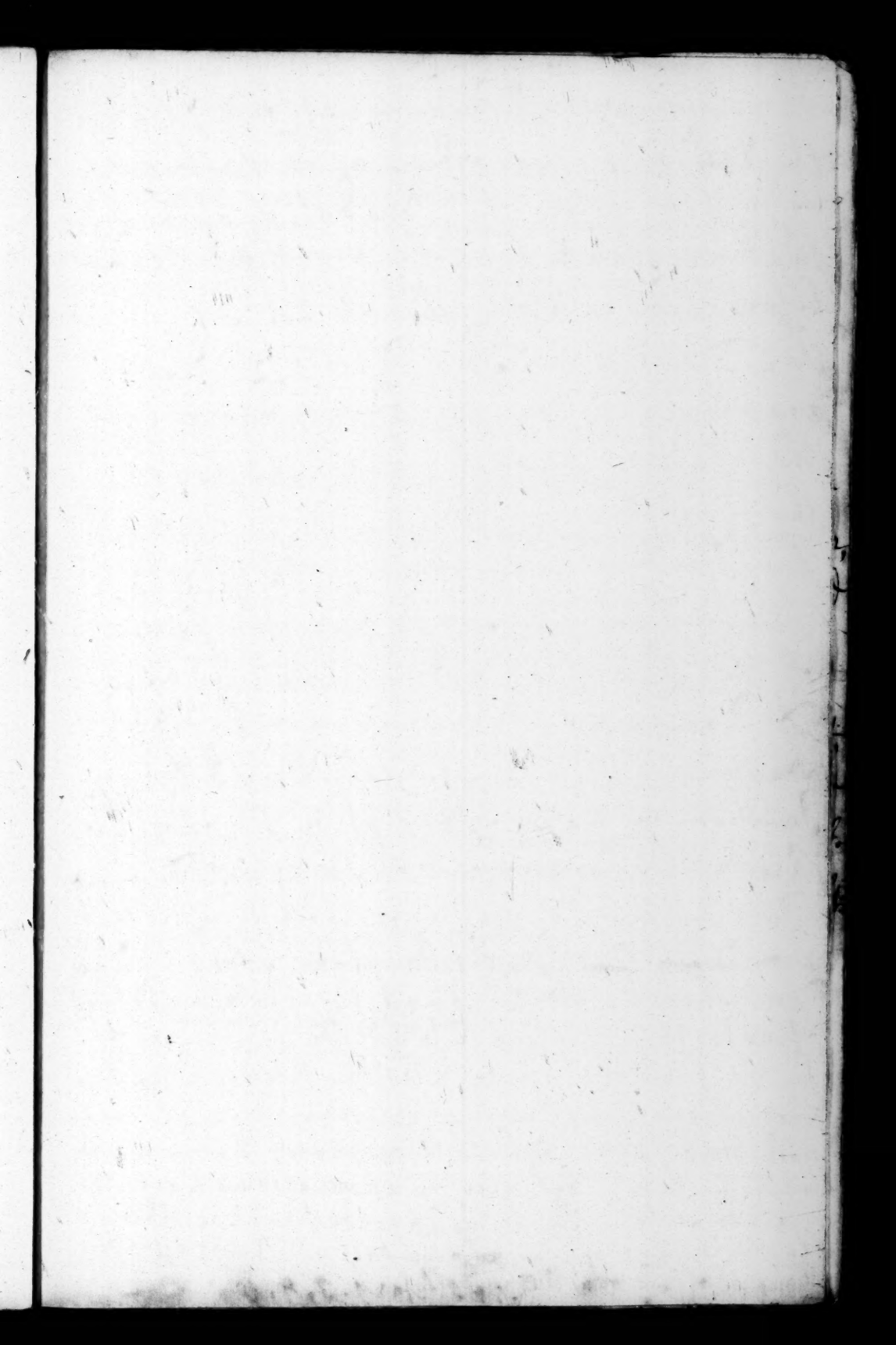
*Respiciamus ad sanguinem Christi, qui propter nostram
 salutem effusus toti mundo pœnitentiae gratiam obtulit.*

*Omnibus pœnitentibus dimittit Dominus; si pœni-
 teant in unitatem Dei & concilium Episcopi.*

*Omni sincerè ex toto corde ad Deum converso aper-
 ta sunt portæ, & Pater libens valdè suscipit filium ve-
 rè pœnitentem.*

IRENÆUS. ^b Timor Domini initium intelli-
 gentiæ; intellectus vero transgressionis fecit pœni-
 tentiam: pœnitentibus autem benignitatem suam lar-
 gitur Deus. *adv. Hær!* l. 3. c. 37.

CYPRIANUS. ^c Statueramus quidem jampri-
 dem, frater charissime, participato invicem no-
 biscum consilio, ut qui in persecutionis infesta-
 tione supplantati ab adversario & lapsi fuissent, &
 sacrificiis se illicitis maculassent, agerent diu pœ-
 nitentiam plenam, & si periculum infirmitatis ur-
 geret, pacem sub ictu mortis acciperent. ^e Nec
 enim fas erat, aut permittebat paterna pietas & Di-
 vina clementia, Ecclesiam pulsantibus claudi, &
 dolentibus ac deprecantibus spei salutaris subsi-
 dium



Article 17th Of Redestination & Election
A Eph. 1. 4. According as he hath chosen
us in him, before the Foundation of the O
that we should be holy, & without Blame
before him in Love. A Matt 25. 34. —

A 2 Tim 1. 9. — 2 Peter 1. 12. Elect
according to the foreknowledge of God
the Father through sanctification of
the Spirit unto Obedience, & sprinkling of
the Blood of Jesus Christ. C Gal. 3. 13.

Christ hath redeemed us from the Curse
of the Law, being made a Curse for us.

A Rom. 8. 30. Moreover whom he did pre-
destinate, them he also called &c. I Eph. 1. 7.
In whom we have redemption through his
Blood, the Forgiveness of Sins; &c. A Gal. 4. 5.

To redeem them that were under the Law that
we might receive the Adoption of Sons. C Rom. 8. 29.

For whom he did foreknow, he also did predest-
inate to be conformed ^{to his Image} to his Son, that he might
be the first-born among many Brethren. A Eph. 2. 10.

For we are his Workmanship created in Christ Jesus unto
good Works, which God hath before-ordained that we should
walk in them. I Eph. 1. 11. In whom also we have ob-
tained an Inheritance being predestinated according
to the purpose of him, who worketh all Things after the
Counsel of his own Will. I Peter 1. 3, 4, 5. —

dium denegari, ut de sæculo recedentes sine com- Art. 16.
municatione & pace ad Dominum dimitterentur;
quando promiserit ipse, qui legem dedit, ut ligata
in terris etiam in coelis ligata essent; solvi autem
possent illic, qui hic prius in Ecclesiâ solverentur.
Epist. 57.

De Prædestinatione, & Electione.

XVII. ^a **P**rædestinatio ad vitam, est æ- ^a Eph. 1. 4;
ternum Dei propositum, quo ^{5. Mat. 25.}
ante jacta mundi fundamenta, suo consilio, ^{34. 2 Tim.}
nobis quidem occulto, constanter decrevit, ^{1. 9.}
^b eos quos in Christo elegit ex hominum ^b 1 Pet. 1. 2;
genere, ^c à maledicto & exitio liberare, ^c Gal. 3. 13.
atque (ut vasa in honorem efficta) per
Christum, ad æternam salutem adducere,
^d Unde qui tam præclaro Dei beneficio sunt ^d Rom. 8;
donati, illi, Spiritu ejus opportuno tem- ^{30.}
pore operante, secundum propositum ejus
vocantur, vocationi per gratiam parent,
^e justificantur gratis, ^f adoptantur in filios ^e Eph. 1. 7;
Dei, ^g unigeniti ejus Jesu Christi imagini ^f Gal. 4. 5;
efficiuntur conformes, ^h in bonis operibus ^g Rom. 8;
sanctè ambulant, & ⁱ demum ex Dei miseri- ^{29.}
cordiâ pertingunt ad sempiternam felicitatem. ^h Eph. 2.
^{10.}
ⁱ Eph. 1. 11.
^{1 Pet. 1. 3.}
^{4. 5.}

Quemadmodum prædestinationis & ele-
ctionis nostræ in Christo pia consideratio,
dulcis, suavis, & ineffabilis consolationis

G

plena

Art. 17. plena est, vere piis, & his qui sentiunt in se vim Spiritûs Christi, facta carnis, & membra, quæ adhuc sunt super terram, mortificantem, animumque ad cœlestia & superna rapientem. Tum quia fidem nostram de æternâ salute consequendâ per Christum plurimum stabilit, atque confirmat, tum quia amorem nostrum in Deum vehementer accendit. Ita hominibus curiosis, carnalibus, & Spiritu Christi destitutis, ob oculos perpetuò versari prædestinationis Dei sententiam, perniciosissimum est præcipitium, unde illos diabolus protrudit, vel in desperationem, vel in æquè perniciosam impurissimæ vitæ securitatem; deinde promissiones divinas sic amplecti oportet, ut nobis in sacris literis ^k generaliter propositæ sunt, & ^l Dei voluntas in nostris actionibus ea sequenda est, quam in verbo Dei habemus disertè revelatam.

^k Joh. 3. 16.
^l 1 Tim. 2.
 4, 6.
^l Luc. 10. 25,
 26, 27, 28.

Totius Articuli Veritas ex Textibus in margine citatis patet. Monitum autem Lectorem velim Electionis tantum Gratiâ inibi assertam esse, Reprobationis autem Severitatem intactam prorsus relinqui. Atque ut hic se sistat hortor, & curiositati frænum injiciat. Prædestinationis enim doctrina est pro-

funda quædam Abyssus, in quâ scrutandâ Juniorum animos occupari parum expedit. Multò minus decet Concionatores de altis hisce mysteriis negotium populo facessere, sed promissiones divinas generaliter proponere, ut in sacris literis propositæ sunt, & ut nos eas amplecti oportet.

John 3. 16. For God so loved the World, that
he gave his only begotten Son, that whosoever
believeth in him should not perish, but have
everlasting Life. 1 Tim. 2. 4, 6. Who will

have all Men to be saved, & to come unto the
knowledge of the Truth. Who gave himself
a Ransom for all, to be testified in due time.

Luke. 10. 25, 26, 27, 28. And behold a certain
Lawyer stood up, & tempted him, saying, Master,
what shall I do to inherit eternal Life? He said
unto him, what is written in the Law? How
readest thou? And he answering said, thou
shalt love the Lord thy God with all thy Heart,
& with all thy Soul, & with all thy Strength, &
with all thy Mind; & thy Neighbour as thyself.
And he said unto him thou hast answered right
this do & thou shalt live.

Article 10th Of the Hopes of eternal Sal-
vation only in the Name of Christ.

A. John 14. 6. Jesus saith unto him, I am
the Way, & the Truth, & the Life: no Man
cometh unto the Father but by me.

A. Acts 4. 12. Neither is there Salvation in
any other, for there is none other Name
under Heaven given among Men, whereby
we must be saved. As John. 5. 11, 12. And

this is the Record, that God hath given
to us eternal Life: & this Life is in his
Son. He that hath the Son hath Life;
~~he that~~ ^{he that} hath the Son of God, hath not Life.

IGNATIUS. ἰγνάτιος, ὁ καὶ Θεοφῶρος, τῇ εὐλογημένῃ Art. 17.
ἐν μεγάλῃ Θεοῦ πατρὸς καὶ πληρώματι, τῇ προωρισμένῃ πρὸ αἰ-
ῶνων Δέξαι παντὸς εἰς δόξαν παράμονον, τῇ Εκκλησίᾳ τῇ ὕσῃ ἐν
Ἐφέσῃ τῇ Ἀσίᾳ.

Ἰγνάτιος, ὁ καὶ Θεοφῶρος, ἡγαπημένη Θεῷ Πατρὶ Ἰησοῦ Χει-
σοῦ Εκκλησία ἀγία, τῇ οὔσῃ ἐν Τράλλεσιν τῆς Ἀσίας, ἐκλεκτῇ.

CLEMENS ROMANUS. Ἡ Εκκλησία τῇ Θεῷ ἡ παρ-
οικοῦσα Ρώμῃ τῇ Εκκλησίᾳ τῇ Θεῷ παροικίᾳ Κόρινθον, κλητοῖς
ἡγαπημένοις ἐν Δελφίματι Θεοῦ, Δέξαι τῇ Κρείττῃ ἡμῶν Ἰησοῦ Χριστοῦ.

*Ignatius, qui & Theophorus benedictæ in magnitu-
dine Dei Patris & plenitudine, prædestinatæ ante sæ-
cula semper in gloriam permanentem Ecclesiæ existenti
in Epheso Asiæ.*

*Ignatius qui & Theophorus, dilectæ Deo Patri Je-
su Christi Ecclesiæ Sanctæ, existenti in Trallesis Asiæ,
electæ.*

*Ecclesia Dei quæ incolit Romam Ecclesiæ Dei quæ
incolit Corinthum, vocatis sanctificatis voluntate Dei
per Dominum nostrum Jesum Christum.*

*De speranda æterna Salute tantum in
Nomine Christi.*

XVIII. ¹ **S**unt & illi Anathematizandi,
qui dicere audent unumquem-
que in lege, aut sectâ quam profitetur esse
servandum, modo juxta illam, & lumen na-
turæ accuratè vixerit, ² cum sacræ literæ
tantum Jesu Christi nomen prædicent in
quo salvos fieri homines oporteat.

^a Joh. 14. 6.
Act. 4. 12.
¹ Joh. 5. 11,
12.

Art. 18.

1 Hi certè, siqui alii, Anathemate digni, quibus inutile prorsus videtur Evangelium. Frustrà etenim Evangelium revelavit Christus, & frustrà per totum terrarum orbem prædicari jussit, si Fidem deum habentibus, & non habentibus, æquè pateret in Cælum aditus; quum tamen iis solis promittatur Salus, his autem æterna denunciatur damnatio, *Mar. 16. 16.* Quid de iis facturus sit Deus, apud quos nunquam prædicatus est Christus, nostrum non est decernere. Charitatis quidem est,

de iis, siqui sint, qui ad rectæ rationis normam vitam morisque componant, benè sperare; at eosdem in pari cum Ecclesiâ Dei conditione collocare, summæ est audaciæ. De his autem filet Articulus, Eosque solos Anathemate ferit, qui omnes Religiones suseque deque habent, quasi omnes Deus etiam perinde haberet; quum tamen Christi Religio sit unica ad salutem via à Deo instituta.

Sherlock of Judgment, c. 6.
Prideaux Fasc. Contr. c. 4. Q. 7.
Pearson on the Creed, p. 349.

IGNATIUS. ^a Μηδεὶς πλανᾷτω. Καὶ τὰ ἐπουράνια, καὶ ἡ δόξα τῶν Ἀγγέλων, καὶ οἱ ἄρχοντες ὁρατοῖτε καὶ ἀόρατοι, ἐὰν μὴ πνεύσωσιν εἰς τὸ αἷμα Χριστοῦ, καὶ κείνοις κρίσις ἐστίν. *Epist. ad Smyrn.* Αὐτοὺς ὡς θύρα τῶν πατέρων, δι' ἧς εἰσέρχονται Ἀβραάμ καὶ Ἰσαὰκ, καὶ οἱ προφῆται, καὶ οἱ ἀπόστολοι, καὶ ἡ ἐκκλησία, *ad Philad.* Ἐχρεὶς τὸ ἀληθινὸν ζῆν ἐκ ἔχουμεν. *ad Trallenses.*

Nullus erret. Et supercælestia, & gloria Angelorum & Principes visibiles & invisibiles, si non credant in sanguinem Christi, & illis judicium est. . . . Ipse est janua Patris per quam ingrediuntur Abraham, & Isaac, & Jacob, & Propheta, & Apostoli, & Ecclesia, . . . Sine quo verum vivere non habemus.

BARNABAS. ^a Hoc ad quid? ut scirent, quia non possunt liberari, nisi in cruce Christi speraverint *Epist. c. 12.*

CYPRIANUS. ^a non posse ad patrem perveniri nisi per filium ejus, Jesum Christum; in Evangelio κατὰ Joannem: *Ego sum via, veritas & vita; nemo venit ad patrem nisi per me. Testim. ad Quirin. l. 3. c. 24.*

De



Article 19th Of the Church.

A Acts 2. 42. And they continued sted:
: fastly in the Apostles Doctrine, & fellow-
: ship, & in breaking of Bread & in Pray-
: er.

De Ecclesia.

XIX. ¹ **E**cclesia Christi visibilis est ^a cœ- ^a Art. 2.
 tus fidelium, in quo verbum ^{42.}
 Dei purum prædicatur, & Sacramenta, quoad
 ea quæ necessario exiguntur, juxta Christi
 institutum rectè administrantur. ² Sicut er-
 ravit Ecclesia Hierosolymitana, Alexandri-
 na, & Antiochena; ita & erravit Ecclesia
 Romana, non solum quoad agenda, & ce-
 remoniarum ritus, verum in his etiam quæ
 credenda sunt.

¹ Cum Religio sit quæ fa-
 cit Ecclesiam, non autem Ec-
 clesia quæ facit Religionem;
 Ecclesia ex Religione discer-
 nenda est. non Religio ex
 Ecclesiâ. Ecclesia igitur visi-
 bilis, (nam de invisibili, quæ
 ex Electis solis constat, hic
 non agitur) ea est, quæ Re-
 ligionem Christi & Fidem in
 Patrem, Filium & Spiritum
 Sanctum tuetur, membra sua
 in eorum nomen baptizando,
 & sacram Cœnam, prout Chri-
 stus instituit, celebrando. Hæc
 sunt de essentiâ Ecclesiæ;
 quæis salvis, Ecclesia non esse
 definit, etiamsi in cæteris qui-
 busdam erret. Neque enim
 omnis error destruit Funda-
 mentum. Ecclesiæ autem par-
 ticulares possunt non tantum
 errare, sed etiam à Christo
 penitus deficere. Nam illud
 Christi, *Mat. 16. 18.* de *Catho-*

licâ tantum *Ecclesiâ* intelligen-
 dum est.

Novelli Cat. p. 91. Hooker's
Eccl. Pol. l. 3. c. 1. Chilling-
worth's Rel. Prot. c. 3. Homily on Whitfunday, part 2.
Prideaux Fasc. Controv. C. 4.
§. 1. Q. 6. Pearson in Symbol.
Art. 9. Field of the Church,
l. 2. c. 2.

² Sicut *erravit Eccl. &c. De*
Ecclesiis Hierosol. Alexandr. &
Antioch. fit mentio, quia ce-
 leberrimæ fuerunt, & ad Pa-
 triarchale culmen, æque ac
Romana, evectæ. Ad *Romanam*
 vero quod attinet; cum *Mon-*
tano erravit Papa *Eleutherius*,
 cum *Ario Liberius*, cum *Pe-*
lagio Zosimus, &c. ipsa demum
 facta est scœdissima errorum
 sentina.

Abbot's Answer to Bishop's
Epistle, §. 13. Hall's Disqualific
from Popery.

T E R-

Art. 19.

TERTULLIANUS. ^a Apostoli consecuti promissam vim Spiritûs Sancti ad virtutes & eloquium, primò per Judæam contestatâ fide in Jesum Christum, & Ecclesiis institutis, dehinc in Orbem profecti, eandem doctrinam ejusdem fidei Nationibus promulgaverunt, & proinde Ecclesias apud unamquamque civitatem condiderunt, à quibus traducem [f. radicem] fidei, & semina doctrinæ, cæteræ exinde Ecclesiæ mutuatae sunt, & quotidie mutantur ut Ecclesiæ fiant. Ac per hoc & ipsæ Apostolicæ deputantur, ut soboles Apostolicarum Ecclesiarum. Omne genus ad originem suam censeatur, necesse est. Itaque tot ac tantæ Ecclesiæ, una est illa ab Apostolis prima, ex quâ omnes. Sic omnes prima & omnes Apostolicæ dum unam omnes probant unitatem. [f. veritatem.] Dum est illis Communicatio pacis, & appellatio fraternitatis, & confesseratio hospitalitatis, quæ jura non alia ratio regit, quàm ejusdem sacramenti una traditio. *de præscript. cap. 20.*

N. B. *Ecclesiam Romanam per aliquot sæcula fidem incorruptam servasse; unde nil mirum, si à patribus primævis ob constantiam in fide tuendâ laudatam inveniamus: licet tunc etiam se errori obnoxiam ostenderit, cum, teste Hieronymo, in Esai. 8. &c. Epistolam ad Hebræos in canonicam Scripturam non reciperet. Ut verò postea à veritate aberraverit, ex sequentibus articulis abundè patebit.*

Article 20th Of the Authority of the Church
A Esther 9. 27, 28. A John 10. 22,
23. And it was at Jerusalem the Feast
of Dedication, & it was Winter. And
Jesus walked in the Temple in Solo-
: mons Porch.

To Tim. 1. 3. As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other Doctrine.

To Titus 3. 10. A Man that is an Heretick after the first & second Admonition reject.

To Matt 28. 20. Teaching them to observe all things whatsoever I have commanded you: & lo, I am with you alway, even unto the End of the World. Amen. To Rom 3. 4.

God forbid: yea, let God be true, but every Man a Liar; As it is written, that thou mightest be justified in thy sayings, & mightest overcome when thou art judged.

To Rom 3. 2. Much every Day: chiefly, because that unto them were committed the Oracles of God. To Heb 4. 19. Whether it be right in the sight of God to hearken ~~us~~ to you more than unto God judge ye.

To Gal 3. 12. Brethren I speak after the Manner of Men: though it be but a Man's Covenant, yet if it be confirmed, so Man disannulleth or addeth thereto. To Gal 1. 8, 9. But though we, or an Angel from Heaven, preach any other Gospel unto you, than that

De Ecclesiæ Auctoritate.

XX. ^a **H**abet ¹ Ecclesia Ritus five Ce-^a Esth. 9.
 remonias statuendi jus, ^b & in ^{27, 28. Joh.}
 fidei controversiis auctoritatem; ^{10, 22, 23.} ² quamvis ^b 1 Tim. 1.
^c Ecclesiæ non licet quicquam instituere, ^{3. Tit. 3. 10.}
 quod verbo Dei scripto adversetur, nec ^c Mat. 28.
^d unum scripturæ locum sic exponere po-^d Rom. 3. 4.
 test, ut alteri contradicat. Quare licet ^e Ec-^e Rom. 3. 2.
 clesia sit divinorum librorum testis & con-
 servatrix, attamen ut ^f adversus eos nihil ^f Act. 4. 19.
 decernere, ^g ³ ita præter illos, nihil creden-^g Gal. 3. 15.
 dum de necessitate salutis debet obtrudere. ^{ib. 1. 8, 9.}

1 *Ecclesia*, i. e. Ii quos pe-
 nes est Ecclesiastica Auctoritas.
 Quum eos curare oportet, ut
 omnia in Ecclesiâ fiant de-
 center & in ordine, & recta
 Fides fervetur; Ritus & Cære-
 monias, sine quibus nihil in
 publicis Conventibus decenter
 & in ordine fieri potest, statu-
 endi jus habeant necesse est;
 nec non in Controversiis Fidei
 auctoritatem, ne disputatio-
 num certaminibus turbetur
 Ecclesiæ pax, & Hæreticorum

sophismatis corrumpantur Fi-
 delium animi.

Mason of the Authority of
 the Church. *Hooker's* Eccl. Pol.
 1. 3. & 8. *Potter* of Church Go-
 vernment, C. 5. §. 2, 7. *Field* of
 the Church, l. 4. c. 18.

2 *Quamvis* Ecclesiæ &c. Id
 si liceret, ludibrio propediem
 haberetur Verbum Dei, & ista
 ipsa Ecclesiæ Auctoritas inter-
 cederet, instabili adeo funda-
 mento innixa.

3 *Ita præter illos*, &c. v. Art. 6.

I R E N Œ U S *de Ecclesiis jejunia diemque Paschæ*
variè observantibus dicit: ^a ἡ δὲ ἐκκλησία πάντως ἔστι εἰρήνευ-
 σάν τε καὶ εἰσγινώσκουσαν πρὸς ἀλλήλους καὶ ἡ διαφωνία τῶν νουσιῶν τῶν ὁμο-

Nihilominus omnes hi pacem inter se coluerunt,
& nos colimus, & discrepans jejunii ratio concor-
diam

Art. 20. νοίαν τὴ πίστεως συνίσησι. . . . καὶ αὐτοὶ μὴ τηρουῦντες εἰρήνευον τοῖς ἀπὸ τοῦ πατριάρχου, ἐν αἷς ἐτηρεῖτο, ἐρχομένοις πρὸς αὐτὰς, καὶ αὐτοὶ μᾶλλον ἐνάντιον ἦν τὸ τηρεῖν τοῖς μὴ τηροῦσι· καὶ ἐδέχοντο ἀλλὰ τὸ εἶδος τοῦ ἀπελήθησαν πνεύ. p. 465, 466. *Eu-
seb. Hist. l. 5. c. 24.*

IGNATIUS. ^c Φεύγετε τὰς κακὰς παραφυάδας, τὰς γεν-
νώσας καρπὸν θανάτου ἔχον· ἢ ἐὰν γινώσκαι τις, παρ' αὐτὰ ἀπο-
στήσκει. ἔτοι γὰρ ἐκ εἰσὶν φυτεία πατρὸς. *Epist. ad Trall.*

*diam fidei commendat. Et ipsi non observantes
cum Episcopis Ecclesiarum, in quibus observabatur, ad
se accedentibus pacem retinuerunt quamvis observantia
ista valde adversa esset non observantibus, ac nulli un-
quam hanc ob rem sunt ejecti.*

*Fugite malas propagines generantes fructum morti-
ferum; quem si gustet quis, statim moritur. Isti enim
non sunt plantatio Patris.*

CYPRIANUS. ^c Ab Evangelicis præceptis om-
nino non recedendum esse, & eadem quæ Magister
docuit & fecit, discipulos quoque observare & fa-
cere debere; constantius & fortius alio in loco bea-
tus Apostolus docet, dicens: *Miror quod sic tam citò
demutamini &c.*

*Neque enim hominis consuetudinem sequi oport-
et, sed Dei veritatem. Epist. 63.*

De Auctoritate Conciliorum Generalium.

^a Rom. 13. XXI. ¹ **G**eneralia Concilia, ^a sine jussu,
¹ & voluntate principum con-
gregari non possunt, & ubi convenerint,
² quia ex hominibus constant, qui non om-
nes

which we have preached unto you, let him be
acquired. Gal.ⁱⁱⁱ. vers.ⁱⁱⁱ . — —

Article 21.th Of the Authority of general
Councils.

Rom 13. 1. Let every Soul be subject
unto the higher Powers. For there is no
Power but of God: the Powers that be
are ordained of God.

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nes Spiritu, & verbo Dei reguntur, & errare Art. 21.
possunt, & interdum errarunt, etiam in his
quæ ad Deum pertinent: ³ ideoque quæ ab
illis constituuntur, ut ad salutem necessaria,
neque robur habent, neque auctoritatem,
nisi ostendi possint è sacris literis esse de-
sumpta.

1 Cum Episcopis non li-
ceat è Patria sua excurrere, &
in aliorum Ditiones migrare,
absque Principum licentiâ,
non possunt sine voluntate
Principum ad generalia Con-
cilia convenire.

Andrew's Sermon of call-
ing Assemblies. *Jewel's* Apol.
Def. part. 6. c. 12. Div. 2. &c.
Hooker's Eccl. Pol. l. 8. *Field*
of the Church, l. 5. c. 52.

2 Quia ex hominibus &c. E-

piscopi æquè sunt homines in
Concilio ac extra Concilium,
& humanis affectibus obnoxii;
quare nil mirum, si, quod hu-
manum est, errare possint: &
de facto errasse constat.

Bilson of Christian Subje-
ction, part 2. p. 369. *Prideaux*
Fasc. Contr. C. 4. Q. 4. *Jewel's*
Apol. Defens. part 4. ch. 22.
Div. 3, 4. *Field* of the Church,
l. 5. c. 51.

3 Ideoque quæ &c. v. Art. 6.

*Concilia quidem Provincialia multa fuerunt, at
Generale nullum, ante Constantinum, cujus & aucto-
ritate primum, Nicænum sc. congregatum est, uti &
sequentia sequentium Imperatorum.*

IGNATIUS. ΚΑΘΩΣΗΤΕ, ὅταν ὑμῶν χρεῖς ἰατρῶ χεῖρος
λαλῇ πρ. *Epist. ad Trall.*

*Obsurdescite, quando vobis sine Jesu Christo loqui-
tur quis.*

De Purgatorio.

XXII. **D**Octrina Romanensium, de ^{a1} Purgatorio, ^{b2} de indulgentiis, de ³ veneratione, & adoratione ^c tum imaginum, ^d tum reliquiarum, nec non ^e de ⁴ invocatione sanctorum, res est futilis, inaniter conficta, & nullis Scripturarum Testimoniis innititur: immò verbo Dei contradicit.

^{a1} 1 Joh. 1. 7.

Apoc. 14. 13.

^{b2} 1 Joh. 1. 9.^c Deut. 27.

15. 1 Joh. 5.

21.

^d Act. 8. 2.

2 Reg. 18. 4.

^e Plal. 65. 2.

Apoc. 19. 10.

1 Purgatorium, uti fabulantur *Romanenses*, est locus quidam apud Inferos, in quo post hanc vitam purgantur animæ, quæ in hac vitâ non plenè purgatæ fuerant.

Homily of Prayer, part 3. *Stillingsfleet's Idolatry of the Ch. of Rome*, p. 180. *Patrick's Anf. to the Touch-stone*, §. 47. *Prideaux Fasc. Contr. C. 4. §. 2. Q. 7. Jewel's Def. Apol. part 2. c. 16. Div. 1. Field of the Church*, pag. 335, 751.

2 *Indulgentiis*. Conflant *Romanenses* Thesaurum quendam ex superfluentibus Christi & Sanctorum meritis, cujus præcipuus Dispensator est Papa. Hic cuicunque, & quantum vult horum meritorum, applicat ad remittendas pœnas, quæ, post remissas culpas, manent luendæ. Hæc autem gratia dicitur *Indulgentia*.

Stillingsfleet's Idolatry of the Ch. of Rome, p. 478. *Patrick's Anf. to the Touch-stone*, c. 16.

Field of the Church, l. 3. Append. c. 25.

5 *De Veneratione*. Idololatriæ crimen à se propellere gestiunt Iconolatræ, distinguendo inter *Imaginem* & *Idolum*, inter *Cultum absolutum* & *relativum*. Sed frustra. Omnem enim Religiosum Imaginum Cultum vetuit Deus. *Exod. 20. 4, 5*. Unde vero Reliquiæ sunt adorandæ? Sancti ipsi, dum in terris versarentur, Adorationem sibi exhibitam indignabundi rejecerunt. *Act. 10. 25, 26*. Suntne Sanctorum Reliquiæ ipsis Sanctis Sanctiores?

Stillingsfleet's Idol. of the Ch. of Rome, c. 1. *Patrick's Anf. to the Touch-stone*, §. 35, 49. *Hom. against Idolatry. Jewel's Reply, Art. 14. Bilson of Christian Subj. part 4. p. 315*.

4 *De Invocatione*. Cum vana sit invocatio ubi deest Fides, *Jac. 1. 6, 7*. & Fides deest, ubi deest Verbum; Invocatio Sancto-

Article 22. Of Purgatory.

A 1 John 1. 7. But if we walk in the Light as he is in the Light, we have Fellowship one with another, & the Blood of Jesus Christ his Son cleanseth us from all Sin.

A Revel. 14. 13. B 1 John 1. 9. If we confess our Sins, he is faithful & just to forgive us our Sins, & to cleanse us from all unrighteousness. C Deut. 27. 15.

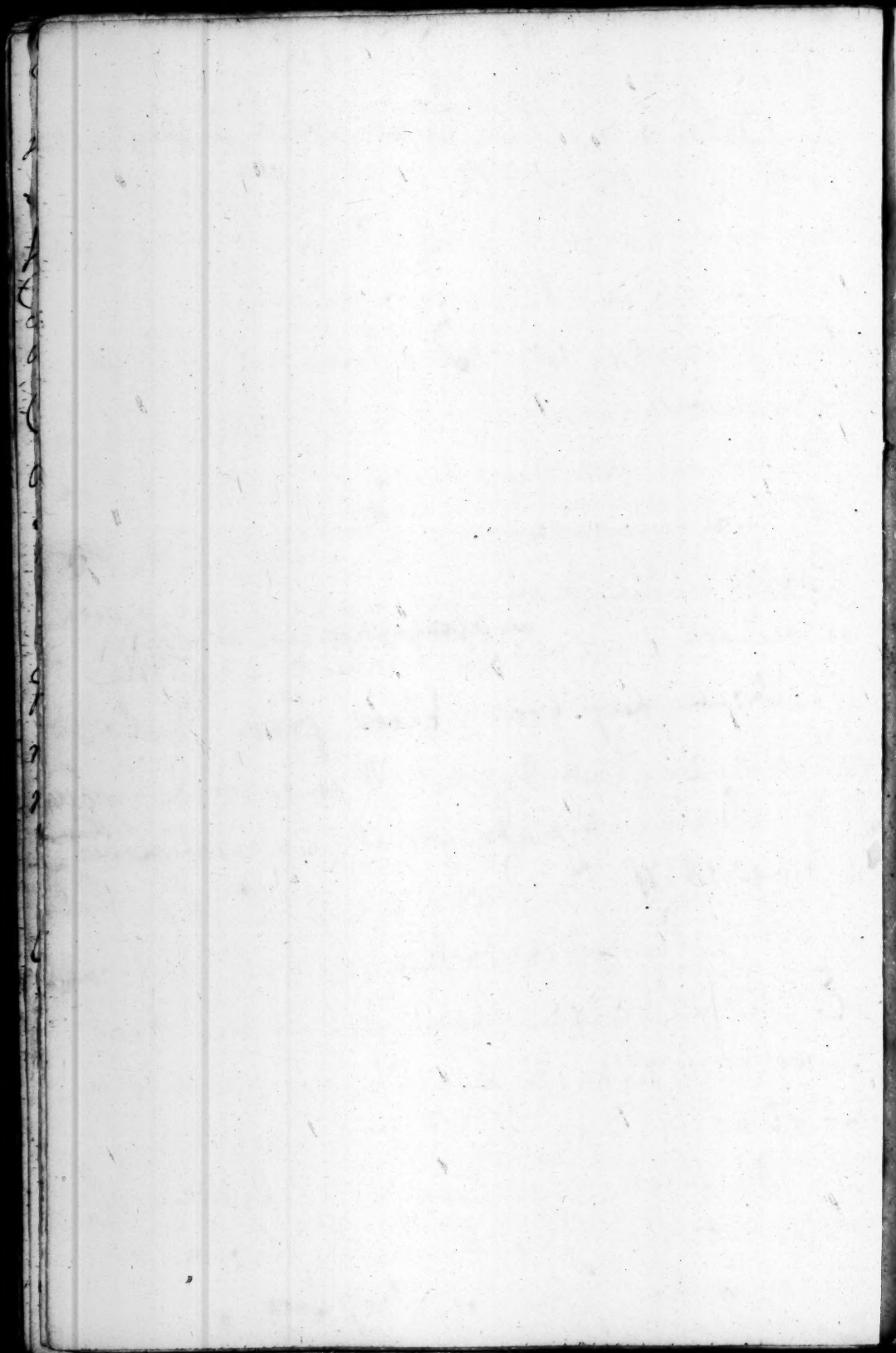
Cursed be the Man that maketh any graven or molten Image ^{an Abomination unto the Lord}.

Children. keep your selves from Idols.

Acts 1. 2. And devout Men carried Stephen to his Burial, & made great Lamentation ^{over him}.

2 Kings 10. 4. & Psalm 65. 2. O thou that hearest Prayer, unto thee shall all Flesh come.

E Revel 19. 10. And I fell at his Feet to worship him: & he said unto me, see thou do it not: I am thy fellow-servant, & of thy Brethren, that have the Testimony of Jesus, worship God: for the Testimony of Jesus is the Spirit of Prophecy.



Sanctorum vana sit oportet, utpote nullo Dei verbo innixa. Præterea, cum unus nobis sit Mediator, 1 Tim. 2. 5. qui servare prorsus potest eos qui per ipsum accedunt ad Deum, semper vivens ut interpellet pro eis. Heb. 7. 25. Qui ad Sanctorum mediationem confugit, Christo Me-

diatori dedecus inurit.

Nowelli Catech. p. 105. &c. Prideaux Fasc. Cont. C. 4. §. 2. Q. 1. Patrick's Answer to the Touch-stone. §. 33, 34. Stillingfleet's Idol. c. 2. Homily of Prayer, part 2. Field of the Church. l. 3. c. 20. & Append. c. 22. Abbot's Answer to Bishop's Epist. §. 9.

CLEMENS ALEXANDR. ^a Ὁ ἐν ταῦτα τὴν ἀγγέλλον τῆς μετανοίας ἀποστέλλων, ὃς μετανοήσει τότε ἡνίκα ἀν κατὰ λίπῃ τὸ σῶμα, ὃς καὶ ταχυθύσεται, ἢ σωτῆρα ἀποσπώντα μὲν τὸ αὐτὸ δόξης καὶ φιλίας ἰδὼν, ὃς δὲ τὸ πῦρ. *Quis Divus salu. c. 42. pag. 120.*

^b Τὸ ἐστὶ μετανοῶναι, τὸ κατὰ γνῶναι τὴν παρρησίαν, καὶ αἰτιήσασθαι τῶν ἀμνησίαν πατρὸς, ὃς μόνος τὸ ἀπ᾽ ἅλων οἶος τῶν ὁρῶν ἀπεκτα ποιῆσαι τὰ πεπραγμένα, ἐλέω τῶν παρ' αὐτῶν καὶ δρόσῳ πνεύματος ἀπαλείψαι τὰ φρονημαρτυρήματα. ἐφ' οἷς ὃς ἀν εὐρω ὑμᾶς, φησὶν, ὅτι τέτοις καὶ κεινῶ. *Ibid. c. 40. p. 105.*

Qui hic pœnitentiæ angelum recipit, non pœnitebit tunc cum corpus reliquerit, neque confundetur dum Salvatorem cum gloriâ suâ exercituque venientem viderit. Nullus ignis exterrebis metus.

Hoc est pœnitere, de transactis dolere, eaque ut è memoriâ deleantur à Patre efflagitare, qui unus omnium potest facta insecta facere misericordiâ suâ, & spiritus rore abolere superioris vitæ delicta. In quibus enim, ait, vos invenero, in eis etiam iudicabo.

CYPRIANUS. ^a Apud inferos confessio non est, nec exomologesis illic fieri potest. *Epist. 55.*

LACTANTIUS. ^c Non est dubium, quin Religio nulla sit, ubicunque simulacrum est. Nam si Religio ex Divinis rebus est, Divini autem nihil est, nisi in cœlestibus rebus; carent ergo religione simulachra:

Art. 22. quia nihil potest esse cœleste in eâ re, quæ fit ex terrâ. *Institut. l. 2. c. 19.*

ECCLESIA SMYRNENSIS. ^d Ἀγνοῦντες ὅτι ἔτε-
τον Χριστὸν ποτὲ καταλιπεῖν δουλοῦμαθα, ἢ ὑπὲρ τῶ τῶ πάντες
κόσμου ἡμῶν σωζόμενων σωτηρίας παθόντα, ἔτι ἑτέρῳ πῶ σέβειν.
τῶτον μὲν γὰρ ὅτι ὄντα τοῦ Θεοῦ προσκυνοῦμεν, τὰς δὲ μάρτυρας,
ὡς μαθητὰς τῶ Κυρίου καὶ μιμητὰς, ἀγαπῶμεν ἀξίως, ἕνεκα εὐ-
νοίας ἀνυπερέλθου τῶ εἰς τῶ ἰδίον βασιλεῖα καὶ διδασκαλον, v. *Eu-
sebio Hist. l. 4. c. 15.*

ORIGENES. ^e Εἴπερ δὲ πρὸς εὐεῖαν ἐνὶ πνὶ ἡμῶν αἰρέσεις
εἰσηγησάμενων ἐν Ἑλλήσιν ἢ βαρβάροις· πῶς ἔχῃ μᾶλλον τῶ ὅτι
πᾶσι Θεῶ, καὶ τῶ διδασκοντι τῶτον μόνον δεῖν σέβειν, τὰ δὲ λοι-
πὰ ἥτοι ὡς μὴ ὄντα, ἢ ὡς ὄντα μὲν καὶ πᾶσι ἀξία, ἢ μὲν καὶ
προσκυνώσεως καὶ σεβασμῶ, παρρησίαν; *contra Celsum. l. 1.
pag. 10.*

*Ignorantes nos nec Christum unquam posse relinque-
re, qui pro salute omnium quotquot ex genere humano
salvi futuri sunt mortem pertulerit, nec alium quem-
quam colere. Illum enim utpote Filium Dei adoramus;
Martyres verò, tanquam discipulos & imitatores Do-
mini merito amore prosequimur, ob eximiam eorum be-
nevolentiam, quam erga Regem ac Magistrum suum
declararunt.*

*Si credendum est uni cuiquam eorum qui Sectas indu-
xerunt, quæ apud Græcos celebrantur aut Barbaros;
quanto magis Deo hujus universi Domino, & ei qui do-
cet hunc solum esse colendum, cetera vero parvi pendere,
vel ut non entia, vel ut entia quidem & honore digna,
sed non adoratione & cultu religioso.*



Article 23^d Of ministring in the Church.
A Acts 20. 28. Take heed therefore unto
your selves, & to all the flock, over the
which the holy Ghost hath made you over-
seers, to feed the Church of God, which
he hath purchased with his own Blood.
A Heb 5. 4. And no man taketh this
honour unto himself, but he that is
called of God, as was Aaron.

As Titus 1. 5. For this cause left I
thee in Crete, that thou shouldst re-
order the things that are wanting, &
ordain Elders in every City, as I had
appointed thee.

De Ministrando in Ecclesiâ.

XXIII. ^a **N**ON licet cuiquam fumere ^a Añ. 20. ^{28.} Hebr. ^{5. 4.} fibi munus publicè prædicandi, aut ministrandi Sacramenta in Ecclesiâ, nisi prius fuerit ad hæc obeunda legitimè vocatus & missus. Atque illos legitimè vocatos & missos existimare debemus, qui ^b per homines, ² quibus potestas vocandi ministrorum, atque mittendi in vineam Domini, publicè concessa est in Ecclesiâ, cooptati fuerint, & adsciti in hoc opus. ^b Tit. 1. 5.

¹ Cum ministri Verbi & Sacramentorum Legatione pro Christo fungantur, 2 Cor. 5. 20. 6. 4. necesse est ut à Deo Auctoritatem accipiant & ab eo mittantur, neque sibi sumant istam Auctoritatem, nisi sint à Deo vocati. Porro, cum Deus, ex quo Apostolos vocavit, neminem *immediatè* ad Ministerium vocat, restat ut qui ad Ministerium vocantur, vocentur per eos, quorum est alios vocare. Sic Apostoli ordinarunt Presbyteros & Episcopos, & Episcopi ab Apostolis ordinati alios deinceps ordinarunt.

Hosker's Eccl. Pol. l. 5. § 77. Potter of Ch. Govern. C. 4, 5.

² Quibus potestas. &c. Potestatem hanc ab Apostolorum ævo usque ad Avorum nostrorum tempora Episcopis solis

concessam novimus: Exinde autem quædam Ecclesiæ (cætera etiam ritè reformatæ) Presbyteris quoque concessam volunt; rectène an secùs ipsæ viderint. Nos eas neque judicamus, neque spernimus. Nostratium vero, qui in Ecclesiam optime constitutam rebelles, Episcopalem hanc potestatem sibi arrogarunt, longè dispar est ratio. Proinde Hos Schismatis atque *anathematis* reos jure ac meritò habemus.

Bilson's Perpetual Government, c. 12, 13. Hall's Episcopacy by Divine Right, part 2. Hooker's Eccles. Pol. l. 7. §. 5. Bishop Lloyd's Histor. account of Church Government. Burrough's Schism. Sect. 2, 3. Scott's Christ. Life, part 2. c. 7. §. 10. Field of the Church, l. 3. c. 39. & l. 5. c. 27.

Art. 23. CLEMENS ROM. ^a Τῷ ἀρχιερεὶ ἰδίας λειτουργίας δε-
δοσθῆναι εἰσὶ καὶ τοῖς ἱεροῦσι ἰδίῳ ὃ τὸ πῶς περὶ τὰς λειτουργίας καὶ
λουήτας ἰδίας ἀφικονίαι δέηκεν· ὁ λαϊκὸς ἄνθρωπος τοῖς λαϊ-
κοῖς λειτουργασιν δέσεται.

Εἰς τὸ ὑμῶν ἀδελφοί, ἐν τῷ ἰδίῳ τάγματι ὑπακούετε τῷ
Θεῷ, ἐν ἀγαθῇ συνειδήσει ὑπάρχον, μὴ παρεκκλίνων τὸν ὡσι-
ομένον τῆς λειτουργίας αὐτοῦ κανόνα, ἐν σεμνότητι. *ad Cor. c.*
40, 41.

^b Καὶ οἱ ἀπόστολοι ἡμῶν ἐγνωσαν ἀπὸ τοῦ Κυρίου ἡμῶν, Ἰησοῦ
Χριστοῦ, ὅτι εἴς ἐσσι ὅτι τὸ ὄνομα τῷ τῆς ἐπισκοπῆς. ἀπὸ ταύ-
της ἐν τῷ αἵτιον πείρασιν εὐαφρότες τελείαν κατέστησαν τὰς
περιουσίας, καὶ μετὰ τὸ ὅτι οὐκ ἐπὶ τῶν δεινῶν, ὅπως ἐὰν κοιμη-
θῶσιν, ἀφ' ἑξῆς ἔσονται δοκιμαζόμενοι ἄνδρες τῷ λειτουργί-
αν αὐτῶν. *id. c. 44.*

IGNATIUS. ^b Ἐπὶ ἡ ἀγάπῃ οὐκ ἔα με σιωπᾶν περὶ
ὑμῶν, ἀπὸ τούτου προέλασον παρακαλεῖν ὑμᾶς ὅπως σωτηρέχητε τῇ
γνώμῃ τοῦ Θεοῦ. καὶ γὰρ Ἰησοῦς Χριστός, τὸ ἀδιάλειπτον ἡμῶν ζῆν,

Summo Sacerdoti sua munera tributa sunt, Sacer-
dotibus locus proprius assignatus est, & Levitis sua mi-
nisteria incumbunt, Laicus praeceptis laicis constringi-
tur.

Uniusquisque vestrum, fratres, in suo ordine ma-
nens, Deo in bonâ conscientiâ gratias agat, & cum
decore, intra praescriptum ministerii sui canonem se con-
tineat.

Et Apostoli nostri per Jesum Christum Dominum no-
strum norunt, contentionem de nomine Episcopatus ob-
orituram; atque ob hanc causam perfectâ praescientiâ
præditi constituerunt prædictos, ac deinceps ordinationem
dederunt, ut in defunctorum locum alii probati viri suc-
cedere & illorum munia exequi possent.

Quia charitas non finit me silere pro vobis; propter
hoc praoccupavi rogare vos, ut concurratis sententiæ Dei.
Etenim Jesus Christus, incomparabile nostrum vivere,
Patris



Article 24 Of speaking a Language
in the Church understood by the People

1 Cor. 14. 1 John 4. 24. God is a
Spirit, & they that worship him, must
worship him in Spirit & in Truth.

τὰ πατέρες ἢ γνώμῃ, ὡς καὶ οἱ ὀπίσκειτοι οἱ καὶ τὰ πέρατα οὐκ Art. 23.
δύνανται Ἰησοῦ Χριστοῦ γνώμῃ εἶσιν. *Epist. ad Ephef.*

*Patris sententia, ut & Episcopi, secundum terra fines
determinati, Jesu Christi sententia sunt.*

*De loquendo in Ecclesiâ linguâ, quam Populus
intelligit.*

XXIV. ^a **L** Inguâ Populo non intellectu, ^a *1 Cor. 14.*
publicas in Ecclesia preces ^{Joan. 4. 24.}
peragere, aut Sacramenta administrare, ver-
bo Dei, & primitivæ Ecclesiæ consuetudini
planè repugnat.

¹ Cum omnis Cultus divi-
nus sit mentis potius quam
corporis negotium, Cultus iste,
in quo menti non est locus,
absurdus est & impius.

Homily of Common Prayer
and Sacraments. *Patrick's An-*

swer to the Touch-stone, §.
52. Jewel's Reply, Art. 3. No-
welli. Catech. pag. 112. Bilson
of Christian Subjection, part
4. pag. 393. Field of the
Church. Append. to Book 3d.
pag. 238.

JUSTINUS MARTYR. ^a Τῇ τῆ ἡλίας λεγομένη ἡ-
μέρᾳ πάντων κατὰ πόλεις ἢ ἀγροὺς μενόντων ὅτι τὸ αὐτὸ σω-
ελάσις γίνεται, καὶ τὰ ὑπομνημονώματα τῷ ἀποστόλων, ἢ τὰ αὐτο-
γράμματα τῷ προσφύτων ἀναγιγνώσκουσιν, μέλεις ἐγχαρῆ. εἴτα παυ-
σαμένους τῷ ἀναγιγνώσκοντος, ὁ πρεσβυτέρως ἀλλὰ λόγους τῷ νεωτέρως καὶ αὐτο-

*Die qui Solis dicitur, omnium qui vel in oppidis,
vel ruri degunt in eundem locum conventus fit; &
Commentaria Apostolorum vel Scripta Prophetarum,
quoad tempus fert, leguntur. Deinde Lectore qui-
escente, Presidens orationem, quâ populum & ad imi-
tationem*

Art. 24. κλησιν τ' ἑῶν καλῶν τέτων μιμήσεως ποιῆται. ἔπειτα ἀνιστάμεθα
κοινῇ πάντες καὶ εὐχαίς πέμπομεν. *Apolog. I. c. 87.*

*tationem tam pulchrarum rerum cohortatur, habet. Sub
hac confurgimus communiter omnes, & preces fundimus.*

TERTULLIANUS. ^a Coimus in coetum & congregationem, ut ad Deum quasi manu facta precationibus ambiamus orantes. Hæc vis Deo grata est. *Apolog. adv. Gentes. c. 39.*

ORIGENES. ^a Ἐκείνος καὶ τὴν ἐν αὐτῷ ἀγέλεκτον εὐχὴν
τῷ Θεῷ, καὶ ὑμνεῖ αὐτὸν ὡς δυνάται· καὶ ὁ πάσης ἀγέλεκτος κύ-
ριος τῷ Θεῷ πάσης ἀγέλεκτος εὐχομένων ἀκούει. *contra Celsum.*
l. 8. pag. 402.

*Quisque precatur propriâ linguâ, Deumque celebrat
pro viribus, & omnium linguarum Dominus omnibus lin-
guis precantes audit.*

CYPRIANUS. ^a Quando autem stamus ad orationem, fratres dilectissimi, vigilare & incumbere ad preces toto corde debemus. Cogitatio omnis carnalis & sæcularis abscedat; nec quidquam tunc animus quàm id solum cogitet quod precatur. Ideo & Sacerdos ante orationem præfatione præmissâ parat fratrum mentes dicendo, *sursum corda*, ut dum respondet plebs; *Habemus ad Dominum*: admoneatur nihil aliud se quàm Dominum cogitare debere. Claudatur contra adversarium pectus, & soli Deo pateat; nec ad se hostem Dei tempore orationis adire patiatur. Obrepat enim frequentèr, & penetrat, & subtilitèr fallens preces nostras à Deo avocat, ut aliud habeamus in corde, & aliud in voce, quando intentione sincerâ Dominum debeat non vocis sonus, sed animus & sensus orare. *de Oratione Dominicâ.*

De



Article 25th Of the Sacraments.

A Acts 2.38. Repent, & be baptized every one of you in the Name of Jesus Christ for the Remission of Sins, & ye shall receive the Gift of the Holy Ghost.

A 1 Cor. 10. 16. A Eph 5. 26 That he might sanctifie & cleanse it with the washing of Water, by the Word. B Matt 28 19. Go ye therefore, & teach all Nations baptizing them in the Name of the Father & of the Son & of the Holy Ghost.

C 1 Cor. 11. 23, 24, 25, 26. — Take, eat this is my Body, which is broken for you. this do in remembrance of me &c.

D 1 Cor. 11. 29. For he that eateth & drinketh unworthily, eateth & drinketh damnation to himself, not discerning the Lord's Body.

De Sacramentis.

XXV. ¹ **S**acramenta à Christo instituta, non tantum sunt notæ professionis Christianorum, sed ² certa quædam ^a A& 2. 38. ¹ Cor. 10. 16. ¹ Eph. 5. 26. potius testimonia, & efficacia signa gratiæ, atque bonæ in nos voluntatis Dei, per quæ invisibiliter ipse in nos operatur, nostramque fidem in se non solum excitat, verum etiam confirmat.

² Duo à Christo Domino nostro in Evangelio instituta sunt Sacramenta, scilicet ^b Baptismus & ^c Coena Domini. ^b Mat. 28.

³ Quinque illa vulgo nominata Sacramenta: scilicet Confirmatio, Pœnitentia, Ordo, ^{19.} ^c 1 Cor. 11. ^{23, 24, 25, 26.} Matrimonium, & Extrema Unctio, pro Sacramentis Evangelicis habenda non sunt, ut quæ, partim à pravâ Apostolorum imitatione profluxerunt, partim vitæ status sunt in Scripturis quidem probati; sed Sacramentorum eandem cum Baptismo & Coena Domini rationem non habentes, ut quæ signum aliquod visibile, seu ceremoniam, à Deo institutum non habeant.

Sacramenta non in hoc instituta sunt à Christo ut spectarentur, aut circumferrentur, sed ut ritè illis uteremur, & in his duntaxat qui dignè percipiunt, salutarem habent effectum: Qui vero indignè percipiunt, damnationem (ut ^d inquit Paulus) sibi ^d 1 Cor. 11. ^{29.} ipsis acquirunt.

Art. 25. 1 *Sacramenta* sunt quidem Notæ, quibus Christiani ab Infidelibus dignoscuntur; at sunt etiam visibilia signa invisibilis gratiæ, gratiamque, quam signant, dignè accipientibus exhibent. Id verò non ex vi suâ, sed operatione Spiritûs Sancti. Porro, cum ejus solius sit Sacramenta instituere, cujus est gratiam Sacramenti conferre, plura esse non possunt quam quæ Deus ipse instituit.

2 Illum autem duo tantum, Baptismum scil. & Cœnam, instituisse constat; quoniam his tantum duobus Definitio Sacramenti convenit.

3 *Quinque illa* &c. Sacra-

menti equidem nomine quamvis ferè rem sacram à Patribus insignitam legimus: At si vox ista propriè sumatur, viz. pro externo Signo Fœderis inter Deum & homines, à Deo ipso instituto, in Justificationis nostræ pignus, & Sanctificationis Medium; quæ est formalis Sacramenti Ratio; Quinque hæc, è Sacramentorum numero protinus exulant.

Homily of Comm. Prayer and Sacraments. *Nowell's* Cat. p. 137. *Hammond's* Pract. Cat. l. 6. §. 1. *Jewel's* Def. Apol. part 2. c. 11. Div. 2. *Hooker's* Eccl. Pol. l. 5. §. 50 & 57. *Prideaux* Fasc. Controv. C. 6. Q. 1, 2.

Ne mireris, Lector, si Sacramentorum numerum à primævis patribus totidem verbis definitum non invenias: nulla tunc temporis hæc de re mota est Quæstio, Numerum septenarium Petrus Lombardus, duodecimi nimirum Sæculi Scriptor, primus invexit; Eugenius quartus circa An. Chr. 1439. Armenos docuit; Concilium Tridentinum Decreto postea stabilivit; unde Pius quartus novo suo Symbolo eundem inseruit; & sic tandem ineptientis Scholastici somnium fit Fidei Articulus. E contra Justinus Martyr, in Religionis nostræ expositione, in quâ etiam se neque malignè neque dissimulantèr quicquam agere profitetur, duorum tantum Sacramentorum mentionem facit, Baptismi sc. & Eucharistiæ. v. Apologiam ejus primam à cap. 79. ad finem. Hæc duo conjungit etiam Tertullianus, de cæteris silens. de corona Militis. cap. 3. Ut Augustinum, de doctr. Christ. l. 3. c. 9. Epist. 118. & 23. Chrysostomum in Joan. Hom. 85. aliosque sequiorum ætatum Scriptores taceam.

De



Article 26th Of the Unworthiness of
Ministers, which hindereth not the Ef-
fect of Divine Institutions.

As 1 Cor 3. 5. Who then is Paul? & who
is Apollos? but Ministers by whom
ye believed, even as the Lord gave to
every Man. As Matt 23. 3. All there-
fore whatsoever they bid you observe, ye
observe & do, but do not ye after their
Works, for they say & do not. As Phil. 1. 15.
Some indeed preach Christ, even of envy,
& Strife, & some also of good will. The
one preach Christ of Contention, not sin-
cerely, supposing to add Affliction to my
Boards. What then? Notwithstanding every
way, whether in ~~Patience~~ or in Truth, Christ
is preached, & therein do I ^{rejoice} & ye will
As 1 Cor. 3. So then, neither is he that planteth
any thing, neither he that watereth; but God
that giveth the increase. As Tim 5. 19.
Against an Elder receive not an Accusation,
but before two or three Witnesses. As 3 John 10.
Wherefore if I come, I will remember his Deeds,
which he doth, prating against us with ma-
licious: & not content therewith neither doth
he himself receive the Brethren, & forbiddeth
them that would ~~visit~~ ^{visit} them out of the Church.

De Vi Institutionum Divinarum, quod eam non tollat malitia Ministrorum.

XXVI. ¹ **Q**UAMVIS in Ecclesia visibili, bonis mali semper sunt admixti, atque interdum ministerio Verbi & Sacramentorum administrationi præsent; tamen ² cum non suo, sed Christi nomine ^a ⁴ ¹ Cor. 3. 5. agant, ejusque mandato & autoritate ministrent, ^b illorum ministerio uti licet ^c cum in ^b Mat. 23. 3. verbo Dei audiendo, tum in Sacramentis per- ^c Phil. 1. 15, 16, 18. cipiendis. ^d Neque per illorum malitiam ef- ^d ¹ Cor. 3. 7. fectus institutorum Christi tollitur, aut gratia donorum Dei minuitur, quoad eos qui fide, & ritè sibi oblata percipiunt, quæ propter institutionem Christi, & promissionem efficacia sunt, licet per malos administrentur.

^e Ad Ecclesiæ tamen disciplinam pertinet, ^e ¹ Tim. 5. 19. ut in malos ministros inquiratur, accusenturque ab his, qui eorum flagitia noverint; ^f atque tandem justo convicti judicio depo- ^f ³ Joh. 10. nantur.

¹ Ministri non sua, sed Christi Sacramenta ministrant, & Ecclesia in percipiendis Sacramentis non illos, sed Christum ipsum respicit; ideoque non tam à Ministris, quam à Christo ipso, per manus Ministrorum Sacramenta, percipit. Sacramentorum proinde Vir-

tus & Efficacia non potest à Ministro, utcumque improbo, impediri, quum à Christo solo pendeat.

Whigg's Def. Tract. 9. c. 3. Nelson's Festivals, cap. 13. and Fasts, c. 10. Field of the Church, l. 1. c. 14. Bp. Andrews's Sermon John 20. 22.

Art. 26. AUGUSTINUS. ^a Minister, i. e. Dispensator Verbi & Sacramenti Evangelici, si bonus est, confocius fit Evangelii, si autem malus est, non ideo Dispensator non est Evangelii: Annuntiavit Petrus & cæteri boni: invitus Judas; tamen cum ipsis missus annuntiavit. Illi mercedem habent, huic dispensatio credita est. *contra lit. Petiliani l. 3. c. 55.*

CYPRIANUS. ^c De Felicissimo Diacono: — abstentum se à nobis sciat, quando ad fraudes ejus & rapinas quas dilucidâ veritate cognovimus, adulterii etiam crimen accedit, quod fratres nostri graves viri deprehendisse se nuntiaverunt, & probaturos se asseverarunt. *Epist. 41.*

De Baptismo.

XXVII. ¹ **B**aptismus non est tantum professionis signum, ac criminis nota, quâ Christiani à non Christianis discernantur, sed etiam est ² signum regenerationis, per quod, tanquam per instrumentum, ² rectè Baptismum suscipientes ^b Ecclesiae inseruntur, ^c promissiones de remissione peccatorum, ^d atque adoptione nostrâ in filios Dei per Spiritum Sanctum visibilter obsignantur, ^e ³ fides confirmatur, & vi divinæ invocationis gratia augetur.

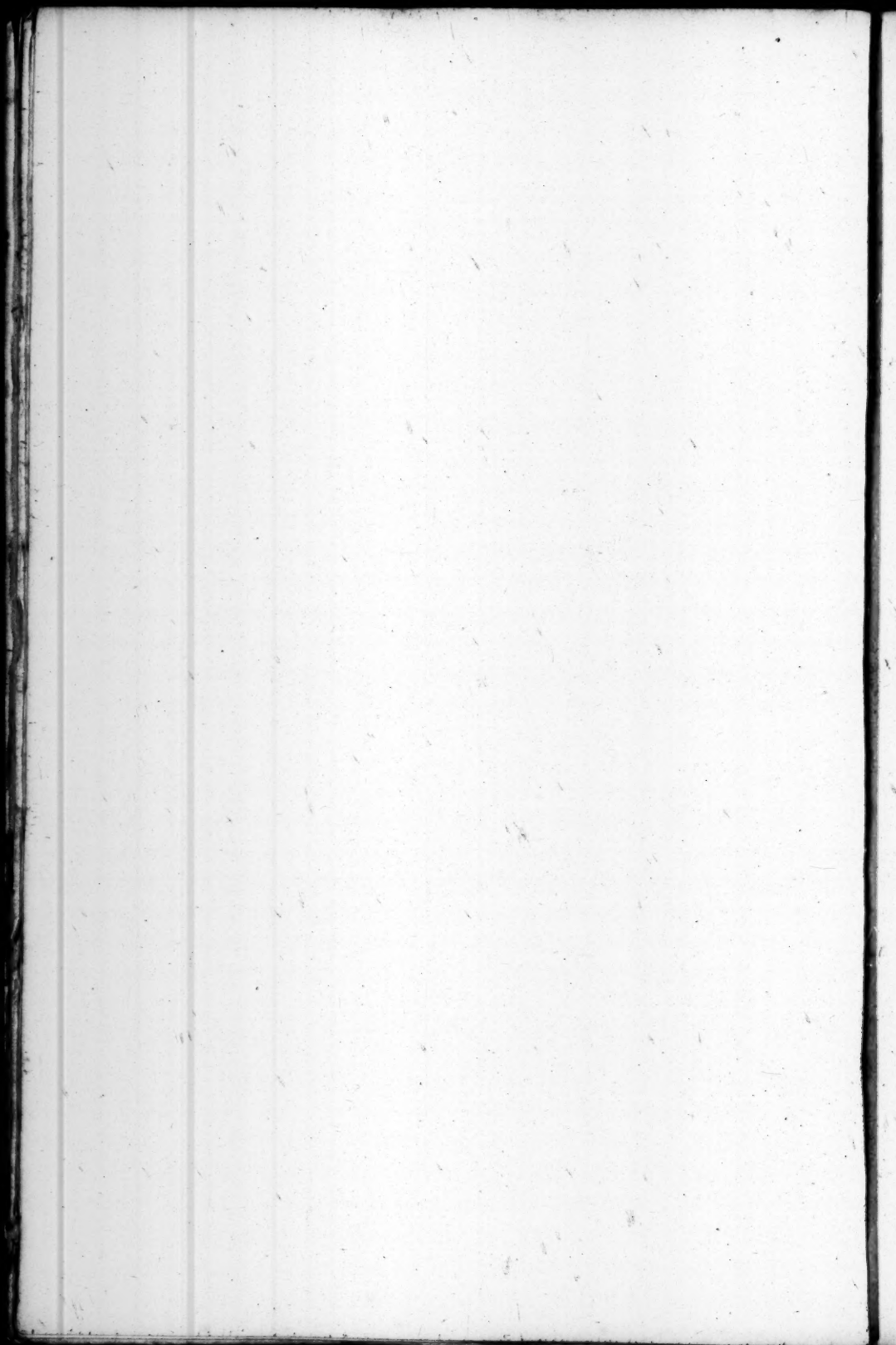
⁴ Baptismus parvulorum omninò in Ecclesia siâ retinendus est, ^f ut qui cum Christi institutione optimè congruat.

10 ¹² 14

1 Baptismus

Article 27th Of Baptism.

A Tit. 3. 5. Not by Works of Righteousness which we have done, but according to his Mercy he saved us, by the washing of Regeneration, & renewing of the Holy Ghost. B 1 Cor. 12. 13. For by one Spirit are we all baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free; & have been all made to drink into one Spirit. C Heb. 10. 22. C Acts 22. 16. And now, why tarriest thou? Arise, & be baptized, & wash away thy Sins, calling on the Name of the Lord. D Gal 3. 26, 27. For ye are all the Children of God by Faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. E Acts 2. 41, 42. Then they that gladly received his Word were baptized: & the same day there were added unto them three thousand Souls. F Matt 20. 19. Go ye therefore, & teach all Nations, baptizing them in the Name of the Father, & of the Son, & of the Holy Ghost. G 1 Cor 7. 14. ~~HE~~ To Mark 10. 14. But when Jesus saw it, he was much displeased & said unto them, suffer the little Children to come unto me, & forbid them not, for of such is the Kingdom of God.



1 *Baptismus* apud sacros scriptores quamvis *Ablutionem* denotat, sive per immersionem, sive asperersionem; v. *Mat.* 15. 2. *Mar.* 7. 3, 4. & *Luc.* 11. 38. utrovis modo fiat, Gratiam per Sacramentum hoc collatam probe indicat. Quippe, sicut Sordes corporis aquâ, ita animæ maculæ per remissionem peccatorum e-luuntur: &, ut in immersione nos sepeliri & resurgere cum Christo, ita in asperersione nos mori & renasci innuitur: cum mortuos lavare moris esset æque ac recens natos. *Act.* 9. 37.

2 *Recte baptismum suscipien-tes*, i. e. in nomine Patris, Filii

& Spiritûs Sancti, unâ cum *Art. 27:*
Teriâ Fidei & Relapscentiæ professione.

3 *Fides* augetur, in adultis saltem; quin & pro infantibus Deum ab Ecclesiâ frustra invocari Quis autumat?

4 *Baptismus Parvulorum.* Nam talium esse Regnum Dei asserit Christus; & omnes gentes (gentes autem tam ex parvulis quàm ex adultis constant) baptizari jubet.

Nowell's Cat. p. 141. *Hammond's Pract. Cat.* l. 6. s. 2, 3. *Wall's History of Infant Baptism*, and Confer. *Walker's modest Plea.* *Jewel's Def. Apol.* part 2. c. 11. *Divis.* 3. *Prideaux Fasc. Controv.* C. 6. Q. 4.

BARNABAS. ^a Descendimus in aquam pleni peccatis & sordibus, & ascendimus fructibus pleni, & præcordiis nostris timorem & spem habentes in Dominum in Spiritu. *Epist.* c. 11.

JUSTINUS MARTYR. Ὅσοι ἐν πενήτωσι καὶ ἀληθεῖ ταῦτα τὰ ὑφ' ἡμῶν διδασκόμενα καὶ λεγόμενα εἶναι, καὶ βίην ἕως θανάτου ὑποκινῶνται — ^a ἄγονται ὑφ' ἡμῶν ἐνδα ὕδαρ ὅτι, καὶ τρέπον ἀναγενήσεως, ὃν καὶ ἡμεῖς αὐτοὶ ἀναγενήθημεν, ἀναγενώμεθα. *Apolo.* I. c. 79. ^c ὅπως ἀρίστεως ἁμαρτιῶν, ὥς ἐν ὧν πενημαρτομεν, τύχωμεν ἐν τῷ ὕδατι — ^e καλεῖται δὲ τὸ τοῦτο τὸ λουτεῖον φωτι-

Quicumque persuasi fuerint & crediderint vera esse, quæ a nobis traduntur & dicuntur, ac vivere se ita posse receperint — adducuntur à nobis, ubi aqua est; atque eo Regenerationis modo, quo ipsi regenerati sumus, regenerantur. Ut Remissionem peccatorum, quæ ante peccaveramus, in aquâ consequamur. — Vocatur verò lavacrum
hoc

Art. 27. *σμός, ὡς φωτισμοῦν ἢ δianoian τῶν ταῦτα μαθητόντων. ibid. c. 80.*

THEOPHILUS ANTIOCH. *Ἐπὶ μὲν καὶ εὐλογη-
ση ὑπὸ τοῦ Θεοῦ, τὰ ἐκ τῆς ὑδάτων χειροτονία, ὅπως ἢ καὶ τὸ τοῦ
δείγμα τῆς μέλλουσας λαμβάνειν τὸς ἀνθρώπους μετανοοῦν καὶ ἀφαι-
σῶντων ἀμαρτιῶν διὰ τοῦ ὕδατος καὶ λατρεῖς παλιγγενεσίας πάντας τὸς προσέ-
χοντας τῇ ἀληθείᾳ, καὶ ἀναγεννωμένους καὶ λαμβάνοντας εὐλογίαν τοῦ
θεοῦ. Ad Autol. l. 2. pag. 109.*

*hoc Illuminatio, quod eorum, qui hac discunt, mentes
illuminentur.*

*Præterea quæ ex aquis orta sunt, benedicta sunt, ut
ostenderetur homines accepturos pœnitentiam & peccato-
rum remissionem per aquam & Regenerationis lavacrum,
quotquot accedunt ad veritatem, & regenerantur acci-
pientes benedictionem à Deo.*

IRENÆUS. Omnes venit per semetipsum sal-
vare, ^f omnes, inquam, qui per eum renascuntur in
Deum, infantes, & parvulos, & pueros, & juvenes,
& seniores. *adv. Hær. l. 2. c. 39.*

CYPRIANUS. ^f Si etiam gravissimis delicto-
ribus & in Deum multum ante peccantibus, cum
postea crediderint, remissa peccatorum datur, & à
baptismo atque à gratiâ nemo repellitur; quanto ma-
gis prohiberi non debet Infans, qui recens natus &c.
ad Fidum Epist. 64.

De Cæna Domini.

^a Cor. 10. XXVIII. ¹ **C**OEna Domini non est tan-
tùm ^a signum mutuæ bene-
volentia Christianorum inter se, ^b verùm
potius est Sacramentum nostræ per mortem
Christi redemptionis.

Atque

Article 20th Of the Lord's Supper.

As Cor. 10. 17. For we being many are one Bread, & one Body: for we are all Partakers of that one Bread. B Matt 26. 26, 27, 28. B Luke. 22. 19, 20. And he took Bread & gave thanks, & brake it, & gave unto y^e, saying, This is my Body which is given for you, this do in remembrance of me. Likewise also the Cup after Supper, saying, This Cup is the new Testament in my Blood which is shed for you.

1 Cor 10. 16. The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ: the Bread which we break, is it not the Communion of the Body of Christ. 1 Cor. 11. 27, 28.

Therefore, whosoever shall eat this Bread, & drink this Cup of the Lord unworthily, shall be guilty of the Body & Blood of the Lord. But let a man examine himself, & so let him eat of that Bread & drink of that Cup. 1 John 6. 63.

It is the Spirit that quickeneth the Flesh profiteth nothing: the Words that I speak unto you they are Spirit & they are Life.

1 John 6. 35. And Jesus said unto them I am the Bread of Life: he that cometh to me shall never hunger: & he that believeth on me, shall never thirst.

Atque adeo, ritè, dignè, & cum fide su- Art. 28.
mentibus, ^c panis quam frangimus est com- ^c 1 Cor. 10.
municatio corporis Christi: similiter pocu- ¹⁶.
lum benedictionis, est communicatio san-
guinis Christi.

Panis & Vini ² Transubstantiatio in
Eucharistiâ, ex sacris literis probari non
potest. Sed ^d apertis Scripturæ verbis ad- ^d 1 Cor. 11.
versatur, Sacramenti naturam evertit & ^{27, 28}.
multarum superstitionum dedit occasio-
nem.

^e Corpus Christi datur, accipitur, & man- ^e Joh. 6. 63.
ducatur in Coenâ, ³ tantùm coelesti & spiri-
tali ratione; ⁴ Medium autem quo corpus
Christi accipitur, & manducatur in Coenâ,
^f fides est. ^f Joh. 6. 35.

Sacramentum Eucharistiæ, ⁵ ex institutio-
ne Christi non servabatur, circumferebatur,
elevabatur, nec adorabatur.

¹ *Cena Domini* est quidem
signum mutui amoris, inti-
mæque Communionis apud
Christianos; sed præcipue o-
stendit Christum pro nobis
oblatum victimam piacula-
rem; & talem revera exhibet
uniquique sacra elementa di-
gnè participant.

Hooker's Eccl. Pol. l. 5. §. 67.
Jewel's Def. Apol. part 2. c. 12.
Div. 1.

² *Transubstantiatio*, i. e. Sub-
stantiæ panis & vini in Sub-
stantiam Carnis & Sanguinis
Christi conversio. Res, si ra-

tioni & sensibus ulla sit fides,
absurdissima; & cui à Scripturâ
contradicitur, quæ panem &
poculum, etiam post consecra-
tionem, panem & poculum esse
dicit: quin & ab ipso Missæ
Canone, in quo oratur ut Eu-
charistia fiat *nobis* Corpus &
Sanguis Domini; unde ita *in*
se non esse plane innuitur. Sa-
cramenti quinetiam naturam
evertit: nihil enim potest esse
sui Sacramentum. Denique
superstitionibus, elevationi sc.
circumgestationi, imò & Αε-
πλωσις occasionem dedit.

Art. 28.

Nowell's Cat. p. 160. *Jewel's* Def. Apol. part 2. c. 13. Div. 1. and Reply, Art. 5, 10, 25, 26. Rubrick aft. the Communion Service. *Mason de Min. Angl.* l. 5. c. 6. *Tillotson's* discourse against transubstantiation. *Pearson on the Creed*, Art. 3. p. 162.

3 *Cælesti & Spiritali ratione.* Terreno enim & corporali modo id facere, flagitium & facinus esse dicit *Augustinus*. Ideoque textum istum Jo. 6. 53. *Nisi manducaveritis carnem filii hominis & sanguinem biberitis, non habetis vitam in vobis*, figuram esse ait, "quæ præcipit passioni Domini esse communicandum, & suaviter & utiliter recondendum in memoriâ, quod pro nobis Caro ejus crucifixa & vulnerata sit." *Augustin.* de doct. Christianâ lib. 3. c. 16. Qui etiam sic interpretatur ista Christi dicta. Joh. 6. 63. "Spiritualiter intelligite quod

"locutus sum. Non hoc Corpus quod videtis manducaturi estis, & bibaturi istum Sanguinem, quem fufuri sunt qui me crucifigent. "Sacramentum vobis commendavi, quod Spiritualiter intellectum vivificabit vos." *Aug. in Psal.* 98.

4 *Medium autem &c.* Cum dicat Christus nisi manducaveritis &c. non habetis vitam, Jo. 6. 53. Idemque dicat, qui credit in me habet vitam æternam. *ibid.* v. 47. patet medium quo manducatur esse Fidem.

Homily on the Sacrament, part 1. *Nowell's* Cat. p. 77, 150. *Jewel's* Del. Apol. part 2 c. 13. Div. 1. *Bilson* of Christian Subj. part 4. p. 582, &c.

5 Dixit Christus, *Accipite, edite, bibite*; non *servate, circumferite* &c.

Jewel's Def. Apol. part 2. c. 15. Divis. 1. and Reply, Art. 7, 8, 9.

JUSTINUS MARTYR. Ὁ οὐ γὰρ ὡς κοινὸν ἄρτον, εἰδὲ κοινὸν πῖμα τὰυτὰ λαμβάνομεν· ἀλλ' ὃν τέτοντον ἄρτος λόγος Θεοῦ παρεχοποινδείς Ἰησοῦς Χριστός· ὁ σωτὴρ ἡμῶν, καὶ σὰρκας καὶ αἷμα ὑπὲρ σωτηρίας ἡμῶν ἔχων, ἕτως καὶ τὴν δι' εὐχῆς λόγου τοῦ πατρὸς αὐτοῦ εὐχαρισθῆσαν τεσσάρων, ἐξ ἧς αἷμα καὶ σὰρκας κατὰ μεταβολὴν τέτονται ἡμῶν, ἐκείνου τοῦ πα-

Non enim ut communem panem, neque communem potum, ista sumimus: sed quemadmodum per verbum Dei Jesus Christus Servator noster, & carnem & sanguinem salutis nostræ causâ habuit, sic etiam, in quâ per preces Verbi ab ipso profecti gratia sunt acta, alimonia, unde sanguis & caro nostra per mutationem alun-

tur,



!

κοινοῦντο Ἰησοῦ καὶ σὰρκα καὶ αἷμα ἐσθιέμεν εἶναι. Art. 28.
Apol. I. c. 86.

I R E N Æ U S. Ὁς γὰρ ἀπὸ γῆς ἄρτος περιλαμβανόμε-
νος πλὴν ὀπίκλησιν τῷ Θεῷ ἐκείνῳ κοινὸς ἄρτος ἐστίν, ἀλλ' εὐ-
χαριστία, ἐκ δύο πραγμάτων συνειρηκῆα, ὁπθῆναι τε καὶ ἑρπῆναι.
advers. Hær. l. 4. c. 34.

Χριστιανῶν κατηχημένων δούλοις Ἕλληνας συλλαβόντες, εἴτα
μαθεῖν πὶ ᾧδε τάτων διδέναι ἀπὸ τῶν Χριστιανῶν ἀναγ-
κάζοντες, οἱ δούλοι ἔτοιμοι, μὴ ἔχοντες ὡς τὸ τοῖς ἀναγκά-
ζουσιν καὶ ἡδονῇ ἑρπῆναι, παρέσθον ἡκούοντες δὲ δειπνῶν, καὶ θείαν
μετάληψιν αἷμα καὶ σῶμα εἶναι Χριστοῦ, αὐτοὶ νομίσαντες
τῷ ὄντι αἷμα καὶ σὰρκα εἶναι, τὸτο ἐξῆπνον τοῖς ἐκζητήσι.
οἱ δὲ λαβόντες ὡς αὐτίχημα τὸτο τελείδαι Χριστιανοῖς, καὶ
δὲ τὸτο τοῖς ἄλλοις Ἕλλησιν ἐξεπόμενον, καὶ τὸς μάρτυρας
Σάγκτον καὶ Βλανδῖναν ὁμολογήσαι διὰ βασιάνων ἀνάγκαν.
οἷς εὐσφῶως Βλανδῖνα ἐπαγγέλλασατο, πῶς ἂν, εἰπῶσα, τῶτων

tur, incarnati illius Jesu carnem & sanguinem esse
docti sumus.

Quemadmodum enim qui est à terrâ Panis, per-
cipiens invocationem Dei jam non communis panis est,
sed Eucharistia ex quâbus rebus constans terrenâ &
cœlesti.

Cum Græci servos Christianorum in divinis myste-
riis edoctorum apprehendissent, deinde vim inferrent,
ut videlicet arcanum quippiam ab his de Christianis
discerent; servi illi non habentes quomodo vim in-
ferentibus ad placitum loquerentur, præterquam quod
à Dominis audierant, divinam communionem esse
sanguinem & corpus Christi: existimantes ipsi quod
verè sanguis & caro esset, hoc responderunt inqui-
rentibus. Illi verò id ita accipientes, ac si reipsâ
hoc perageretur à Christianis, hoc aliis quoque ma-
nifestabant Græcis, & Martyres, Sanctum & Blan-
dinam, id fateri tormentis cogeabant. Quibus sciè &
liberè Blandina respondit, dicens: Quomodo hæc fer-
rent,

Art. 28. ἀνάγειντο οἱ μὴδὲ ἑξὶ ἐπειρωμένων χρεῶν δι' ἀσκησιν ἀπολαμβάνοντες ;
pag. 469.

*rent, qui ob sacram exercitationem ne concessis quidem
carnibus vescerentur?*

TERTULLIANUS. ^d Acceptum panem & distributum discipulis, corpus suum illum fecit, hoc est corpus meum dicendo, id est, figura corporis mei.
adv. Marcion. l. 4. c. 40.

CYPRIANUS. ^d Cum dicat Christus, Ego sum vitis vera; Sanguis Christi, non aqua est utique sed vinum: Nec potest videri sanguis ejus, quo redempti & vivificati sumus, esse in calice; quando vinum desit calici, quo Christi sanguis ostenditur.
Epist. 63.

N.B. Si *hic sit ulla transubstantiatio, est Sanguinis in vinum, non vini in Sanguinem; & cum vino Sanguis ostenditur, vinum non potest esse ipse Sanguis, quum nihil sit sui ipsius signum.*

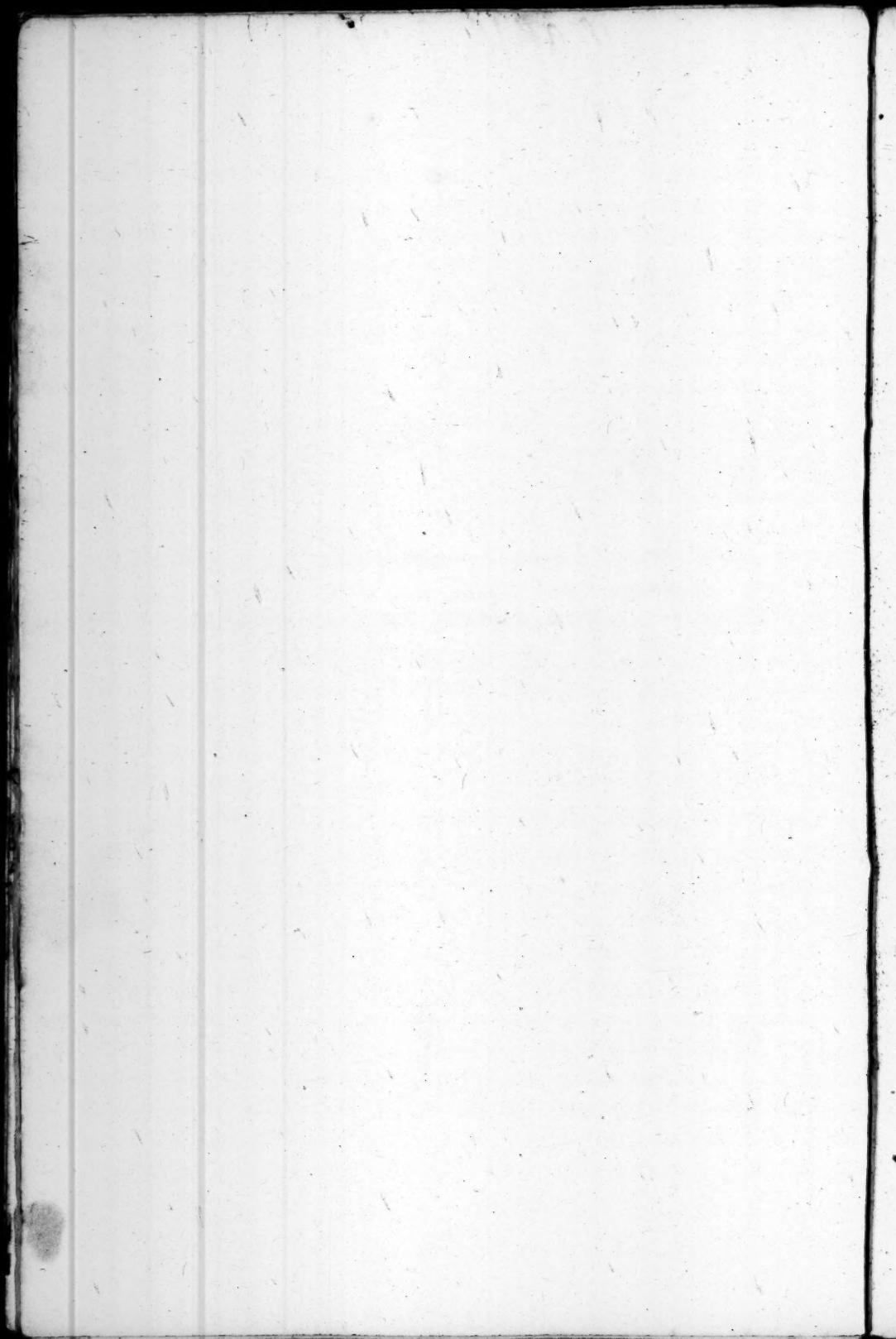
*De Manducatione Corporis Christi, & impios
illud non manducare.*

XXIX. ¹ **I**mpii, & fide vivâ destituti, licet carnaliter, & visibiliter (ut
* Augustinus loquitur) corporis, & sanguinis Christi Sacramentum dentibus premant
^a nullo tamen modo Christi participes efficiuntur. ^b Sed potius tantæ rei Sacramentum, seu Symbolum, ad judicium sibi manducant, & bibunt.

^a 1 Joh. 1.
6, 7.
^b 1 Cor. 11.
29.

Article 29th Of the Wicked that eat not
the Body & Blood of Christ.

A 1 John 1. 6, 7. If we say that we have Fel-
lowship with him, & walk in Darkness,
we lie, & do not the Truth. But if we walk
in the Light, as he is in the Light, we have
Fellowship one with another, & the Blood
of Jesus Christ his Son cleaseth us from
all sin. 1 Cor. 11. 29. For he that eat-
eth, & drinketh unworthily, eateth &
drinketh Damnation to himself, not dis-
cerning the Lord's Body.



I Articulus hic est prioris Confectarium. Nam, quum Fides est medium Manducationis Sacramentalis; ut Impii, quibus non est Fides, Christi sint participes impossibile est. Symbola vero accipientes ad iudicium accipiunt, & peccant in Christum res facas indigne tractando. Articulus porro hic, ipsissimis Sancti Augustini verbis conceptus, Transubstantiationis Doctrinam funditus evertit. Si enim Elementa in ipsum Corpus & Sanguinem Christi convertan-

tur; nihil impedit quo minus ab Impiis, imo & a Muribus ipsum Christi Corpus manducari possit. Uti etiam agnoscunt *Romanenses*, aiuntque insuper, Hostiam, à quocunque devoratam, Corpus Christi manere usque dum Species evanuerint.

v. *Antonini Florent. Summ.* Part 3. Tit. 13. c. 6. §. 3.

Nowelli Catech. p. 153, 154. *Bilson* of Christian Subj. part 4. p. 628. *Field* of the Church, l. 3. Append. c. 18.

* In *Johan. Tract.* 26.

*Locus Augustini, quem respicit Articulus, est in ejus Tractatu 26^{to} in Joannem. Verba autem sunt hæc: Qui manducat carnem meam & bibit Sanguinem meum, in me manet & Ego in illo. Hoc est ergo manducare illam escam, & illum bibere potum, in Christo manere, & illum manentem in se habere. Ac per hoc qui non manet in Christo, & in quo non manet Christus, proculdubio nec manducat Spiritualiter carnem ejus, nec bibit ejus sanguinem, licet carnaliter premat dentibus sacramentum corporis & Sanguinis Christi; sed magis tantæ rei sacramentum ad iudicium sibi manducat & bibit, quia immundus præsumpsit ad Christi accedere sacramenta, quæ aliquis non digne sumit, nisi qui mundus est, de quibus dicitur: *Beati mundo corde, quoniam ipsi Deum videbunt.**

Art. 30.

De utraque Specie.

1 Cor. 11. 26, 27, 28. XXX. ^a 1

Calix Domini laicis non est denegandus, utraque enim pars Dominici Sacramenti, ex Christi institutione, & præcepto, omnibus Christianis, ex æquo administrari debet.

1 Si una pars Sacramenti sit magis quam altera necessaria; Calix ita esse videtur. Quum iste Sanguinem Christi repræsentet, cui Remissio peccatorum Redemptioque nostra sæpius in Scripturâ quàm corpori attribuitur. Nugantur vero *Romanenses* dum dicunt Corpori Sanguinem adesse; nam in Eucharistiâ non Vitam, sed Mortem Domini, in quâ Sanguis à corpore separatus est, commemoramus. 1 Cor. 11. 26. *Luc.* 22. 19, 20. Christus etiam ip-

se huic sacrilegio viam consultò præcluserit, jubendo, ut omnes de Calice biberent, *Mat.* 26, 27. & *Marc.* 14. 23. omnes bibisse dicitur, quod de pane comedendo nusquam dictum est.

Nowell's Cat. p. 149. *Jewel's* Def. Apol. part 2. c. 12. Div. 3. and Reply, Art. 2. Discourse of Communion in one kind. *Hammond's* Pract. Cat. 1. 6. §. 4. *Bilson* of Christ. Subj. part 4. p. 494. *Field* of the Church. Appen. to the 3d Book p. 193.

JUSTINUS MARTYR. ^a Ἐπειτα προσφέρεται τῷ πρεσβυτέρῳ ἡ τοῦ ἀδελφῶν ἄγτης, καὶ ποτήριον ὕδατος καὶ κράματος καὶ ἕως λαῶν, αἶνον καὶ δόξαν τῷ πατρὶ ἡμῶν ὁλῶν ἀλλὰ καὶ ὁ νόμος καὶ ἡ πνεύματος καὶ ἀγίας ἀναπέμπει καὶ ὑπακούειαν ὑπὲρ καὶ κατηξιώσθαι τούτων παρ' αὐτῶν ὅτι πολλὰ ποιεῖται. ἔστω

Deinde ei qui fratribus præest, offertur panis & poculum aquæ & vini. Quibus ille acceptis, laudem & gloriam rerum universarum Patri, per nomen Filii & Spiritus Sancti offert; & gratiarum actionem pro eo, quod nos donis suis hisce dignatus sit, prolixè exsequitur. Atque ubi ille preces & gratiarum actiones absolvit, populus

Article 30th Of both kinds.

1 Cor 11. 26, 27, 28. For as often as ye
eat this Bread, & drink this Cup, ye do
shew the Lord's Death till he come.
al^l ver^o in Artic^o vicesimo octavo.

τελέσματος τὰς εὐχὰς καὶ τὴν εὐχαριστίαν πᾶς ὁ παρὼν λαὸς ἐπευ- Art. 30.
φημεὶ λέγων, Ἀμήν. εὐχαριστήσαντο δὲ τὸ πρεσβύτερον, καὶ ἐπευ-
φημήσαντο πάντες τῷ λαῷ, οἱ καλέσθηνοι παρ' ἡμῶν ἀρχιερεῖς, δι-
δάσαντες ἐκείνους τῶν παρόντων μεταλαβεῖν ἀπὸ τῆς εὐχαριστηθέντος
ἄρτου καὶ οἴνου καὶ ὕδατος. *Apolog. I. c. 85.*

IGNATIUS. ^b Σπειράζετε ἐν μὲν εὐχαριστίᾳ χηρᾶται.
μία γὰρ σὰρξ τῆς κυρίας ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἐν ποτήριον εἰς ἑνω-
σιν τοῦ αἵματος αὐτοῦ. *Epist. ad Philad.*

pulus qui adest omnis fausta approbatione acclamat, di-
cens, Amen. Prasidens verò, postquam gratiarum a-
ctionem perfecit, & populus omnis appreciatione letâ
eam comprobavit; qui apud nos vocantur Diaconi distri-
buunt unicuique presentium, ut participet eum, in quo
gratiæ acta sunt, panem, vinum & aquam.

Studete igitur unâ Gratiarum actione uti. Una
enim caro Domini nostri Jesu Christi, & unus calix in
unionem sanguinis ipsius.

CYPRIANUS. ^a Baptisma salutaris aquæ se-
mel scilicet sumitur, nec rursus iteratur: cæterum
calix Domini in Ecclesiâ semper sititur & bibitur.
—— Quia passionis ejus mentionem in sacrificiis
omnibus facimus (passio est enim Domini sacrifi-
cium quod offerimus) nihil aliud quàm quod ille
fecit, facere debemus. Scriptura enim dicit: Quo-
tiescunque enim ederitis panem istum & calicem
istum biberitis, mortem Domini annuntiabitis quo-
adusque veniat. —— Exponere enim justificatio-
nes & testamentum Domini, & non hoc idem fa-
cere quod fecerit Dominus; quid aliud est, quam
sermone ejus abjicere & disciplinam Dominicam
contemnere, nec terrena, sed spiritalia furta & adul-
teria committere; dum quis de Evangelicâ veritate
furatur Domini nostri verba & facta, corrumpit at-
que adulterat præcepta divina? *Epist. 63.*

^a Quo-

Art. 30. ^a Quomodo docemus aut provocamus eos in confessione nominis sanguinem suum fundere, si eis militaturis Christi sanguinem denegamus? aut quomodo ad martyrii poculum idoneos facimus, si non eos prius ad bibendum in Ecclesiâ poculum Domini, jure communicationis, admittimus? *Epist. 63.*

De unica Christi Oblatione in Cruce perfecta.

^a Heb. 10.
10. 1 Joh.
2. 2.

XXXI. ^a **O**blatio Christi semel facta, perfecta est redemptio, propitiatio, & satisfactio pro omnibus peccatis totius mundi, tam originalibus, quam actualibus. ^b Neque præter illam unicam, est ulla alia pro peccatis expiatio; ² unde missarum sacrificia, quibus, vulgo dicebatur, sacerdotem offerre Christum in remissionem poenæ, aut culpæ, pro vivis & defunctis, ^c blasphema figmenta sunt, & perniciosæ imposturæ.

^c Hebr. 9.
25, 26.

¹ Hæc Oblatio semel in cruce facta est: quæ cum sufficiens sit, aliâ non opus est; cum etiam perfecta, non debet iterari.

² Unde missarum &c. Si Christus ipse in Missâ verè offertur in remissionem, verè occiditur, *Hebr. 9. 25, 26.* & Sanguis ejus verè effunditur; nam sine sanguinis effusione nulla est remissio. *Hebr. 9. 22.* Hoc

certè, si quod aliud, blasphemum est figmentum. Si *mysticè* tantum offertur, hoc est, si in missâ Sacrificium illud unicum in cruce oblatum denudè in altare repræsentetur, in Missâ non est verum, proprium, & propitiatorium Sacrificium, uti credunt *Romanenses*; sed tantum veri, proprii, & propitiatorii Sacrificii Commemoratio,

Article 31st Of the one Oblation of Christ
finished on the Cross.

A Heb 10. 10. By the which Will we are sanc-
tified through the Offering of the Body of
Jesus Christ, once for all. A 1 John 2. 2.
And he is the Propitiation for our Sins: &
not for ours only, but also for the Sins of
the whole World. B Heb. 10. 26. For if
we sin wilfully after that we have received
the Knowledge of the Truth, there re-
maineth no more sacrifice for Sins.

C Heb. 9. 25, 26. Nor yet that he should
offer himself often, as the High Priest
entred into the Holy Place, every Year
with Blood of others: For then must
he often have suffered since the founda-
tion of the World: but now once in the end
of the World, hath he appeared to put
away Sin by the Sacrifice of himself.

Article 3^d Of the Marriage of Priests.
A 1 Tim. 3. 2, 11. A Bishop then must be
blameless, the Husband of one Wife, vigi-
lant, sober, of good Behaviour, given to
Hospitality, apt to teach. Even so must
their Wives be grave, not slanderers, sober,
faithful in all things. A 1 Cor. 9. 5. Have
we not power to lead about a sister a Wife
as well as other Apostles, & as the Brethren
of the Lord & Cephas? 1 Heb. 13. 4.
Marriage is honourable in all, & the
Bed undefiled: but Whoremongers & Adul-
terers God will judge.

tio, uti credunt *Reformati*. Q. 6. *Bilson* of Christian Subj. Art. 31.
Nowelli Catech. p. 152, 153. part 4. pag. 505. *Field* of the
Mason de Min. Angl. lib. 5. Church. Append. to the 3d
Potter of Ch. Government, c. Book p. 203, 335. *Buckeridge* of
 5. s. 4. *Jewel's* Reply, Art. 17. kneeling at the Communion,
Prideaux Fasc. Controv. C. 6. p. 47.

IGNATIUS. ^aΤὸ πάθος ἐστὶν ἡμῶν ἀνάστασις. *ad Smyrn.*

Passio est nostra Resurrectio.

IRENÆUS. ^aUnus & idem est Christus, Jesus
 Filius Dei, qui per passionem reconciliavit nos Deo.

—— Ipse enim verè salvavit. *l. 3. c. 18.*

Propter hoc autem & Christus mortuus est, uti
 testamentum Evangelii apertum, & universo mundo
 lectum, primùm quidem liberos faceret servos suos;
 post deinde hæredes eos constitueret eorum quæ es-
 sent ejus. *l. 5. c. 9.*

CYPRIANUS. ^bPassionis ejus mentionem in
 Sacrificiis omnibus facimus, passio est enim Domini
 Sacrificium quod offerimus. *Epist. 63.*

N. B. *Si passio Domini sit sacrificium; non po-
 test esse verum sacrificium in missâ, nisi Dominus
 in missâ verè patiatur. Quod horrendum planè &
 absurdum.*

De Conjugio Sacerdotum.

XXXII. ^a**E**pis copis, Presbyteris, & Dia- ^a 1 Tim. 3.
 conis nullo mandato divino ^{2, 11. 1 Cor.}
^{9. 5.} præceptum est, ut aut cœlibatum voveant,
 aut à matrimonio abstineant. ^b Licet igitur ^b Heb. 13.
 etiam illis, ut cæteris omnibus Christianis,
 ubi hoc ad Pietatem magis facere judica-
 verint,

Art. 32. verint, pro suo arbitratu matrimonium contrahere.

¹ Cum Apostoli suas habuerint & circumduxerint uxores, ¹ *Cor.* 9. 5. & quales esse debent Presbyterorum & Diaconorum uxores doceat Apostolus, ¹ *Tim.* 3. 11. patet legitimum esse Clericis matrimonii usum.

Jewel's Def. Apol. part 2. c.

8. Div. 1. *Hall's* Letter to Whiting, Dec. 2. Epist. 3. and Honour of the Married Clergy. *Patrick's* Answ. to the Touchstone, §. 4. Treatise of the Celibacy of the Clergy. *Field* of the Church, l. 5. c. 57, 58. *Mason.* de Min. Angl. l. 2. c. 8.

TERTULLIANUS. ^a *Presbyter uxoratus, liberos duos ad Uxorem scripsit, in quorum primo cap. 7. se Matrimonii juribus usum esse innuit, dicens: Quare facultatem continentiae, quantum possumus, non diligamus? quamprimum obvenerit imbibamus: ut quod in matrimonio non valemus, in viduitate sectemur.*

CYPRIANUS. ^a *Novato Presbytero objicit, non Matrimonium, sed Uterum uxoris calce percussus, & abortione properante in parricidium partus expressum. Epist. 53.*

De Excommunicatis vitandis.

^a ¹ *Cor.* 5. XXXIII. ^a **Q**UI per publicam Ecclesiae denunciationem rite ab unitate Ecclesiae praecisus est, & excommunicatus, ^b is ab universa fidelium multitudine (donec per poenitentiam publicè reconciliatus fuerit arbitrio ² Judicis competentis) ^c habendus est tanquam Ethnicus & publicanus.

¹ Cum

Article 33^d Of Excommunicate Persons
how to be avoided.

A 1 Cor. 5. 3, 4, 5. For I verily as absent
in Body, but present in Spirit, have judged
already, as though I were present, concerning
him that hath so done this Deed. In the Name
of our Lord Jesus Christ, when ye are ga-
thered together, & my Spirit, with the Power
of our Lord Jesus Christ. To deliver such an
one unto Satan for the Destruction of the
Flesh, that the Spirit may be saved in the
Day of the Lord Jesus. B 1 Cor 5. 11, 13. But
now I have written unto you, not to keep Com-
pany, if any Man that is called a Bro^r be a
Fornicator, or covetous, or an Idolater, or
Railler, or a Drunkard, or an Extortioner
with such a one, no, not to eat. But them ye
are without God judgeth. Therefore put away
from among yourselves that wicked Person.
C Matt. 18. 17. And if he shall neglect to
hear them, tell it unto the Church, but if he
neglect to hear the Church, let him be unto thee
as an heathen Man & a Publican.

Article 34th Of the Traditions of the Church
A Rom. 14. 17. For the Kingdom
of God is not Meat & Drink, but
Righteousness, & Peace & Joy in
the Holy Ghost.

1 Cum Ecclesia sit Sancto-
rum Societas Christo subjecta;
Quid æquius quàm ut iste, qui
in Christum rebellis, flagitiis
suis nomini Christiano dede-
cus inurit, ab Ecclesiæ com-
munionem arceatur, & ut Eth-
nicus habeatur, qui Ethnicam
agit vitam? Talem omnes no-
tare oportet, neque cum eo
commercium habere, ut pude-
fiat, 2 *Thess.* 3. 6, 14. Quod si
resipiscat, in communionem
denuò restituendus est. Sed
interim observandum est, quod
Excommunicatio nulla vin-

cula naturalia solvat, quin
Subditi in Principes, Uxores
in Maritos, Liberi in Parentes,
Servi in Dominos, utcunque
excommunicatos, & vicissim,
sua quisque officia præstare de-
bent, cum hæc debita sint, nul-
lo habito Religionis respectu.

2 *Judicia competentis.* i. e. E-
piscopi, vel ejus saltem cui E-
piscopalis hæc potestas ritè
delegata est.

Potter of Ch. Government
c. 5. §. 8. *Whig's Defence*,
Tract. 18. *Field of the Church*,
l. 1. c. 15.

Art. 33.

IGNATIUS. ^a Προβυλάσω ὃ ὑμᾶς ἀπὸ τῶν θνητῶν καὶ ἀν-
θρωπομορφῶν, ὥς ἂν μόνον δεῖ ὑμᾶς μὴ παραδίδεσθαι, ἀλλ' εἰ δυνα-
τὸν ἔσται μὴδὲ σιωπᾶν. *ad Smyrn.*

*Præmunio vos à bestiis anthropomorphis : quos non
solùm oportet vos non recipere : sed, si possibile, neque
eis obviare.*

CYPRIANUS. ^a Qui Ecclesiæ non tenet unita-
tem, quisquis ille fuerit, multum de se licet jactans,
& sibi plurimum vindicans, profanus est, alienus est,
foris est. *Epist.* 55.

^b Discedite à talibus quæso vos, & acquiescite
consiliis nostris. *Epist.* 43.

De Traditionibus Ecclesiasticis.

XXXIV. ^a 1 **T**Raditiones atque ceremo- ^a Rom. 14.
nias easdem, non omnino ^{17.}
necessarium est esse ubique, & prorsus con-
similes. Nam & variæ semper fuerunt, &
L mutari

Art. 34. mutari possunt, pro Regionum, temporum, & morum diversitate, modò nihil contra verbum Dei instituatur.

Traditiones, & ceremonias Ecclesiasticas quæ cum verbo Dei non pugnant, & sunt auctoritate publicâ institutæ, atque probatæ, quisquis privato consilio volens, & datâ operâ, publicè violaverit, is, ut qui peccat in publicum ^b ordinem Ecclesiæ, quique lædit ^c auctoritatem Magistratûs, & qui ² infirmorum ^d fratrum conscientias vulnerat, publicè, ut cæteri ^e timeant, arguendus est.

^b 2 Cor. 11.

16. ib. 14.

40.

^c Rom. 13.

1.

^d 1 Cor. 8.

12.

^e 1 Tim. 5.

20.

^f Rom. 14.

19.

³ Quælibet Ecclesia particularis, sive Nationalis, auctoritatem habet instituendi, mutandi aut abrogandi ceremonias, aut ritus Ecclesiasticos, humanâ tantum auctoritate institutos, modo omnia ad ^f ædificationem fiant.

1 Ritus & Ceremoniæ sunt res ex se indifferentes; at, cum auctoritate Ecclesiasticâ sanciantur, ab omnibus debent observari, ob reverentiam isti auctoritati debitam, cujus auctor est Deus; qui etiam jussit ut obediremus Præpositis nostris, atque iisdem subjici, *Hebr. 13. 17.* Qui aliter facit, est Schismaticus.

2 *Infirmorum* &c. Nempe malo suo exemplo illos in peccatum ducendo.

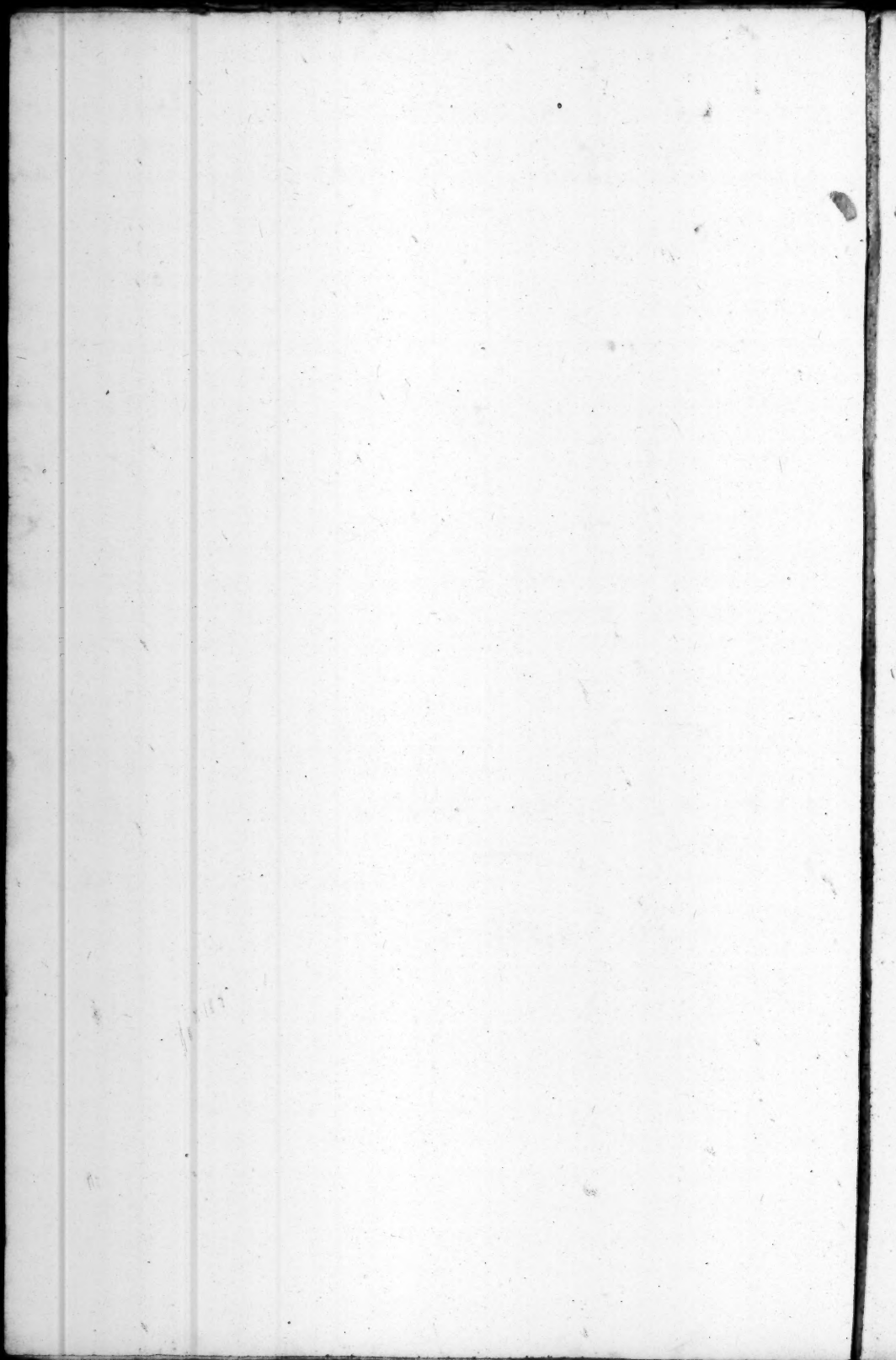
3 *Quælibet Ecclesia particu-*

laris &c. Hujusmodi enim Ecclesiæ sunt auctoritate pares, adeo ut una in alteram non habeat potestatem; omnium vero Rex & Dominus est Christus. Unde in iis rebus, quas Ille nec jussit nec prohibuit, unaquæque Ecclesia libertate suâ, pro re nata, uti possit.

Preface to the Comm. Pr. *Hooker's Eccl. Pol.* 1.3. & 4. §. 13. *Whitgift's Defence*, Tract. 2. *Prideaux Fasc. Contr.* C. 4. §. 3. Q. 5. *Burrough's* of Schism. Sect. IV. §. 6.

B 2 Cor. 11. 16. I say again, let no Man think
me a Fool: if otherwise, yet as a Fool re-
ceive me, that I may boast my self a little.

B 111. 110. Let all Things be done decently &
in order. C Rom. 13. 1. Let every Soul be
subject unto the higher Powers; for there
is no Power but of God. The Powers that
be, are ordained of God. 1 Cor. 8. 12. But
when ye sin so against the Brethren, and
wound their weak Conscience, ye sin against
Christ. E 1 Tim. 5. 20. Them that sin, re-
buke before all, that others also may
fear. F Rom. 14. 19. Let us therefore
follow after the Things, which make
for Peace, & Things wherewith one
may edify another.



I R E N Œ U S . ^a *De Polycarpo Smyrnæ, & Aniceto Romæ Episcopis de festo Paschæ dissentientibus* hæc narrat : Τὸ μακρεῖς Πολυκάρπῳ ἐπηδημήσας τῇ Ρώμῃ ἐπὶ Ἀνικητῇ, καὶ πρὸς ἄλλων πνέων μικρὰ χρόνους πρὸς ἀλλήλους, εὐδὺς εἰρυνεύσαν, πρὸς τὸς τὸ κεφαλαίῳ μὴ φιλεισησώτες ἑαυτοῖς. ἔτε γὰρ ὁ Ἀνίκητος τὸν Πολύκαρπον πείσσει ἐδωάτο μὴ τηρεῖν, ἅτε μετὰ Ἰωάννῃ τῷ μαθητῇ Κυρίου ἡμῶν, καὶ λοιπῶν ἀποστόλων οἷς συνδέτευσεν, αἱ πετηνικότα· οὔτε μὲν ὁ Πολύκαρπος ἢ Ἀνίκητον ἔπεισε τηρεῖν, λέγοντα τίω συνδέσται ὅτι πρὸς αὐτῷ περὶ σπουτέρων οφείλειν κατέχειν. καὶ τούτων ἕως ἔχοντων, ἐκρινώμενος ἐαυτοῖς. pag. 466.

Cum beatus Polycarpus, Aniceti tempore, Romam venisset, & modica aliis de rebus inter eos esset controversia, confestim pax fuit inter eos conciliata, nec de hoc capite inter se contendere voluerunt. Neque enim Anicetus Polycarpo poterat persuadere, ut observare desisteret, quæ cum Joanne discipulo Domini nostri & reliquis Apostolis, quibuscum versatus est, semper observarat : neque Polycarpus Aniceto persuasit ut observaret, quippe qui morem Presbyterorum, qui eum antecesserant, sibi retinendum assereret. Quæ cum ita se haberent, communicabant inter se mutuo.

De Homiliis.

XXXV. ¹ **T**OMUS secundus Homiliarum, quarum singulos titulos huic articulo subjunximus, continet piam & salutarem doctrinam, & his temporibus necessariam, non minùs quam prior

Art. 35. Tomus Homiliarum, quæ editæ sunt tempore Edvardi Sexti: Itaque eas in Ecclesiis per ministros diligenter, & clarè, ut à populo intelligi possint, recitandas esse iudicavimus.

De nominibus Homiliarum.

Of the right use of the Church.

Against Peril of Idolatry.

Of Repairing and keeping clean of Churches.

Of Good Works.

First, of Fasting.

Against Gluttony and Drunkenness,

Against excess in Apparel.

Of Prayer.

Of the place and time of Prayer.

That common Prayers and Sacraments ought to be ministered in a known Tongue.

Of the reverent Estimation of God's Word.

Of Alms doing.

Of the Nativity of Christ.

Of the Passion of Christ.

Of the Resurrection of Christ.

Of the worthy receiving of the Sacrament of the Body and Blood of Christ.

Of the gifts of the Holy Ghost.

Of the Rogation-days.

Of the State of Matrimony.

Of



Article 36th Of the Consecration of Bishops & Ministers.

A Acts 6. 6. Whom they set before the Apostles; & when they had prayed, they laid their Hands on them. A Acts 13. 3.

As they ministered to the Lord, & fasted the Holy Ghost said, separate me Barnabas, & Saul for the Work whereunto I

have called them. A 1 Tim. 4. 14. Neglect not the Gift that is in thee, which was given thee by Prophecy, with the Laying on of the Hands of the Presbyters.

A 2 Tim. 1. 6. Wherefore I put thee in remembrance, that thou stir up the Gift of God which is in thee by the putting on of Hands.

**Of Repentance.
Against Idleness.
Against Rebellion.**

In hoc Articulo, Doctrina in Homiliarum libris contenta asseritur contra *Romanenses*, qui illam pravitatis Hæreticæ damnarunt; & earundem in Ecclesiis recitatio approbatur contra *Puritanos*, qui contenderunt nihil præter Scripturas sacras in Ecclesiis esse publicè legendum.

Whigji's Defens. Tract. 21.
Hooker's Eccl. Pol. l. 5. §. 20.

Veritas autem hujus Articuli Æquitasque ex ipsa Homiliarum lectione optimè patebit. Et omnium profectò interest, eorum præsertim qui Articulis hisce subscripturi sunt, Homilias seriò perlegere. Liber certe est utilissimus, in quo evolvendo nunquam prænitebit operæ, quasi malè collocata.

Homiliæ suam doctrinam abundè probant, Patrum etiam testimoniis, quotiescunque iis opus est.

De Episcoporum & Ministrorum Consecratione.

XXXVI. **L**ibellus de consecratione Archiepiscoporum, & Episcoporum, & ordinatione Presbyterorum, & Diaconorum, editus nuper temporibus Edwardi VI. & auctoritate Parlamenti illis ipsis temporibus confirmatus, ^a omnia ad ejusmodi consecrationem, & ordinationem necessaria continet, & nihil habet, quod ex se sit, aut superstitiosum, aut impium: itaque quicumque juxta ritus illius libri consecrati, aut ordinati sunt, ab anno secundo prædicti

^a Act. 6. 6.
ibid. 13. 3.
1 Tim. 4.
14. 2 Tim.
1. 6.

Art. 36. dicti regis Edvardi, usque ad hoc tempus, aut in posterum juxta eosdem ritus consecrabuntur, aut ordinabuntur, ritè atque ordine, atque legitimè statuimus esse, & fore consecratos & ordinatos.

I Si quid deest Ordinationi, cujus Forma in libello isto præscribitur: id est, vel ex parte Ordinantium; hi autem sunt Episcopi: vel ex ordinandi modo; iste autem est Impositio manuum cum aptis precibus: vel demum ex parte Ordinandorum; hi autem probati sunt quoad Fidem, Mores, & Scientiam: & in eosdem confertur potestas ea omnia exequendi, quæ ad Of-

ficia sua pertinent. Nihil ergo ad justam plenamque ordinationem desideratur.

Mason de Ministr. Anglic. lib. 1. c. 16. Bedel's Answ. to Wadsworth, c. 11. Prideaux Fasc. Controv. c. 4. §. 3. Q. 7. Hooker's Eccles. Pol. lib. 5. §. 77, 78. A Vindication of the Ordination of the Church of England. Field of the Church, l. 5. c. 56.

Formæ, quibus in consecrandis Clericis usæ sunt primævæ Ecclesiæ, nunc temporis non extant. At si vetustissimas, quas hodie reperire est, consulas, reperies nihil à nostrâ Ecclesiâ omissum, quod ad plenam ordinationem olim requirebatur.

De Civilibus Magistratibus.

XXXVII. **R**egia Majestas in hoc Angliæ regno, ac cæteris ejus dominiis summam habet potestatem, ad quam omnium statuum regni, sive illi Ecclesiastici sint, sive Civiles, in omnibus causis; suprema gubernatio pertinet, & nulli externæ

Article 37th Of Civil Magistrates.

A 2 Chron. 26. 16. But when he was wrong,
his Heart was lifted up to his Destruction:
for he transgressed against the Lord his God
& went into the Temple of the Lord, to burn
Incense upon the Altar of Incense.

B Rom. 13. 1. Let every Soul be subject to
the higher Powers: for there is no Power
but of God. The Powers that be are or-
dained of God B, 1 Pet. 2. 13. Submit
your selves to every Ordinance of Man
for the Lords sake, whether it be to the
King, as supreme. C, Kings. 2. 26.

And unto Abiathar the Priest said the
King, get thee to Anathoth, unto thine
own Field, for thou art worthy of Death:
but I will not at this Time put thee to
Death, because thou bearest the Ark of
the Lord God before David my Father, &
because thou hast been afflicted in all
wherein my Father was afflicted.

1 Pet. 4. 15. But let none of you
suffer as a Murderer, or as a Thief, or
as an evil doer, or as a Busybody in other
Men's Matters. 2 Rom. 13. 4. For he is
the Minister of God to thee for good:
but if thou do that which is evil, be a-
fraid: for he beareth not the sword in
vain: for he is the Minister of God, ~~to thee~~
~~for good~~ a revenger to execute Wrath
upon him that doth evil. To Luke 3. 14.
And the Soldier likewise demanded of
him saying, & what shall we do? & he said
unto them, Do violence to no Man, neither
accuse any falsely, & be content with
your Wages. To Acts. 10. 1, 2. There was
a certain Man in Cesarea, called Cor-
nelius, a Centurion of the Band called
the Italian Band. A devout Man & one
that feared God with all his House,
which gave much Alms to the People, &
prayed to God alway.

externæ jurisdictioni est subjecta, nec esse Art. 37. debet.

Cum Regiæ Majestati summam gubernationem tribuimus, quibus titulis intelligimus, animos quorundam calumniatorum offendi, ^a non damus Regibus nostris, aut verbi Dei, aut Sacramentorum administrationem, quod etiam injunctioes ab Elizabetha Regina nostra, nuper editæ apertissime testantur: sed eam tantum prærogativam, quam in Sacris Scripturis à Deo ipso, omnibus piis Principibus, videmus semper fuisse attributam, hoc est, ut omnes ^b status atque ordines fidei suæ à Deo commissos, sive illi ^c Ecclesiastici sint, sive Civiles, in officio contineant, & contumaces, ac delinquentes, gladio civili coerceant.

^d Romanus Pontifex nullam habet jurisdictionem in hoc Regno Angliæ.

^e Leges Regni possunt Christianos propter capitalia, & gravia crimina, morte punire.

^f Christianis licet, ex mandato Magistratûs, arma portare & justa bella administrare.

¹ Cum Reges sint ex officio custodes utriusque tabulæ; necesse est ut Ecclesiastici æque ac Laici, eorum imperio subijciantur, & de omnibus causis, tam quæ Pietatem erga Deum, quam quæ Justitiam inter homines spectent, cognoscendi potestatem habeant.

Hanc auctoritatem pii Principes apud Judæos, & Christiani Imperatores in primitivâ Ecclesiâ obtinuerunt. Quicumque autem affirmabit Reges nostros eandem non habere, ipso facto excommunicandus est. *Canon. 2.*

Jewel's Def. Apol. part 6. c.

II.

Art. 37. II. Div. 1. *Whigji's* Defence Tract. 20. *Bilfon* of Christian Subj. part 2. *Hooker's* Ecclef. Pol. l. 5. §. 1. & l. 8. *Prideaux* Fasc. Contr. C. 4. §. 2. Q. 3, 6. *Scott's* Christian life, part 2. c. 7. Sect. 10. *Field* of the Church, l. 5, c. 53.

2 *Romanus Pontifex* &c. Quo tandem jure haberet? An ut Petri Successor? At Apostoli omnes auctoritate pares; quinetiam Paulus Gentium fuit Apostolus, Petrumque ipsum redarguere non veritus est. *Galas.* 2. 9, 14. An jure Patriarchatus? Anglia autem extra Patriarchatum *Romanum*. An *Constantini* donationis? Ridicula nimis Impostura. An Conversionis nostræ ad Fidem? Omnes igitur Ecclesiæ, ne *Romanæ* quidem exceptæ, *Hierosolymitanæ* subjectæ, nulla autem *Romanæ*, nisi quæ

illi fidem acceptam refert. *Britanni* autem diu ante *Augustinum* Papæ legatum ad fidem conversi. Quare Pontifex *Romanus* negotiis nostris sese immiscens, est ἀνορεωπιμον.

Jewel's Def. Apol. part 4. c. 14. Div. 1. *Bilfon* of Christian Subject. part 1. *Hammond* of Schism, c. 4, 5, 6, 7. *Prideaux* Fasc. Contr. C. 4. §. 3. Q. 1. *Mason* de Minist. Angl. l. 4. c. 3, 4, 15, 16. *Bishop Lloyd's* Hist. account of Ch. Gov. c. 2. *Field* of the Ch. l. 5. c. 32, &c. *Cave* of Church Government.

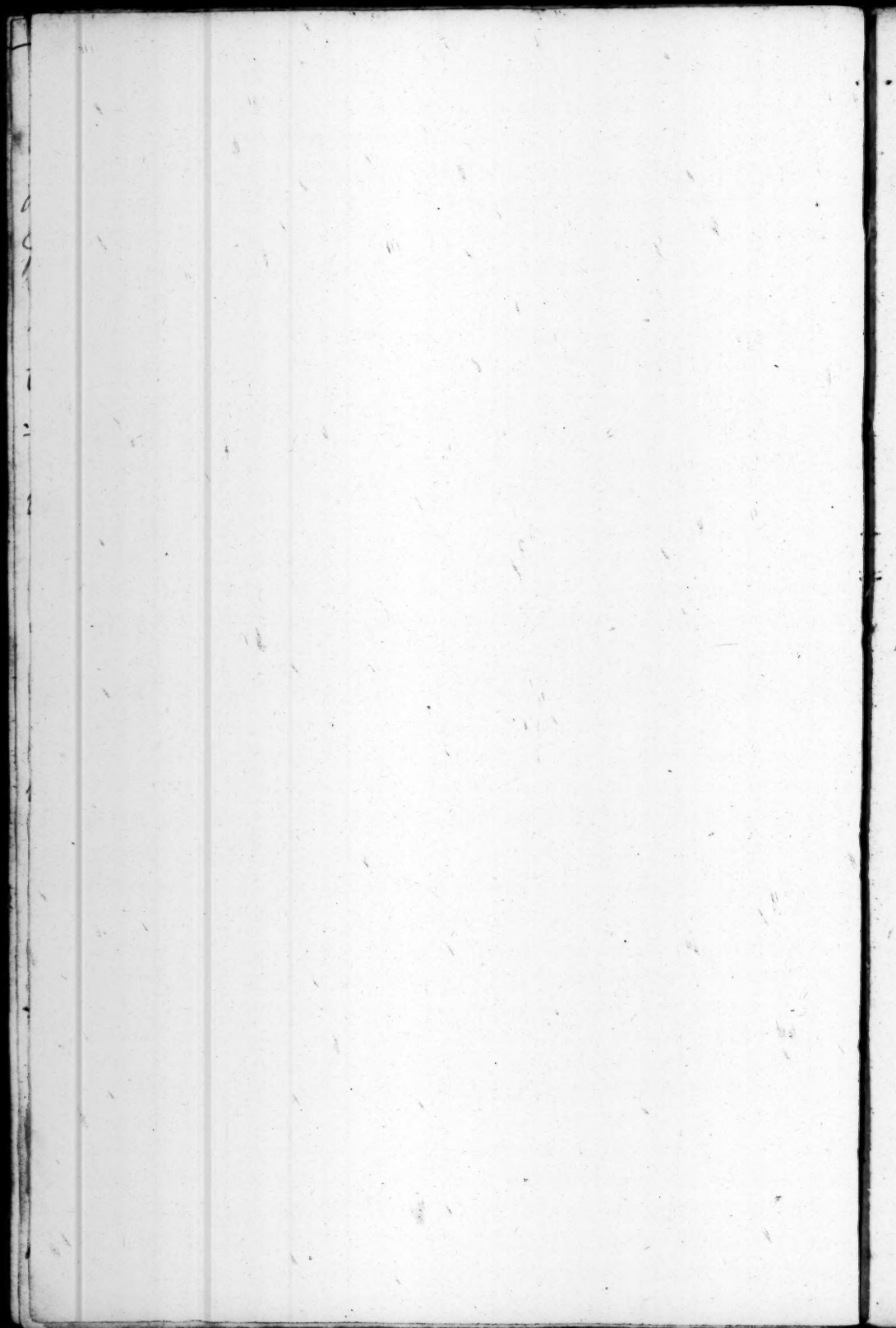
3 Deus ipse principes gladio induit, *Rom.* 13. 4. Justitiæ tam civilis quam bellicæ instrumento. Frustrâ autem gestaretur gladius, quo uti non liceret.

Hammond's Pract. Catech. l. 2. §. 5. 9.

TERTULLIANUS. Colimus ergo Imperatorem sic, quomodo & nobis licet, & ipsi expedit, ut hominem à Deo secundum; & quicquid est, à Deo consecutum, solo Deo minorem, ad *Scapulam*. cap. 2.

N. B. *Ecclesia* primis tribus seculis nullos experta est principes, nisi qui eam vel persequerentur vel saltem negligerent. Unde res suas sibi habuit. At vero ex quo Imperatores facti sunt Christiani, res Ecclesiæ ab ipsis dependerunt. v. *Socratis Hist. Eccl.* l. 5. in proœmio. Exinde enim Hi convocare Concilia, ab eisdem appellationes admittere, de causis Ecclesiasticis cognoscere, &c. Denique qualemcumque potestatem circa Sacra regibus suis





suis attribuit Ecclesiæ Anglicanæ, eâdem Christianos Art. 37. Imperatores usos esse abunde constat.

^d *Romanum Pontificem nullam jurisdictionem extra suam Diocesim habuisse patet ex eo, quod Aniceto Papæ in causâ Paschæ non cesserit Polycarpus. v. ad Art. 34.*

CYPRIANUS de Stephano hæc habet. Inter cætera vel superba, vel ad rem non pertinentia, vel sibi ipsi contraria, quæ imperitè & improvidè scripsit, etiam illud adjunxit ut diceret: *siquis ergo à quâcunque Hæresi venerit ad nos, nihil innovetur nisi quod traditum est, ut manus illi imponatur ad pœnitentiam; cum ipsi Hæretici proprie alterutrum ad se venientes non baptizent, sed communificent tantum.*

Decretum hoc spernit Cyprianus, & dicit è contra. *Observatur à nobis & tenetur, exploratâ & perspectâ veritate, ut omnes qui ex quâcunque hæresi ad Ecclesiam convertuntur, Ecclesiæ unico legitimo baptismo baptizentur, exceptis his qui baptizati in Ecclesiâ prius fuerant, & sic ad Hæreticos transferant. Epist. 74.*

^d Neque enim quisquam nostrum Episcopum se esse Episcoporum constituit, aut tyrannico terrore ad obsequendi necessitatem collegas suos adigit; quando habeat omnis Episcopus, pro licentiâ libertatis & potestatis suæ, arbitrium proprium, tamque judicari ab alio non possit, quam nec ipse potest judicare. Sed expectemus universi judicium Domini nostri Jesu Christi, qui unus & solus habet potestatem & præponendi nos in Ecclesiæ suæ gubernatione, & de actu nostro judicandi. *Cyprianus in Concil. Carthag.*

IRENÆUS. * Quoniam abstinens à Deo homo in tantum efferavit, ut etiam consanguinem hostem

M

sibi

Art. 37. sibi putaret, & in omni inquietudine & homicidio, & avaritiâ sine timore versaretur; imposuit illi Deus humanum timorem, ut potestati hominem subiecti & lege eorum adstricti, aliquid assequantur justitiæ, & moderentur ad invicem, in manifesto propositum gladium timentes, sicut Apostolus ait: *Non enim sine causâ gladium portat; Dei enim minister est, vindex in iram ei qui male operatur.* Et propter hoc & ipsi magistratus indumentum justitiæ leges habentes, quæcunque justè & legitime fecerint, de his non interrogabuntur, neque pœnas dabunt. *adv. Hær. l. 5. c. 24.*

^f *Christianos, sub Ethnicis etiam Imperatoribus, militasse satis constat ex Tertulliano. de Coronâ Militis. & Apologetico. c. 42.*

De illicitâ bonorum Communicatione.

^a Act. 5. 4.
Rom. 13. 7,
8. 2 Theff.
3. 12.
^b Mat. 25.
34, &c.
¹ Tim. 6.
18.

XXXVIII. ¹ **F**acultates & bona Christianorum ² non sunt communia, quoad jus & possessionem (ut ² quidam Anabaptistæ jactant) ^b debet tamen quisque de his quæ possidet, pro facultatum ratione, pauperibus eleemosynas benignè distribuere.

¹ Ipsa communicandi & pauperes sublevandi præcepta testantur suum esse cuique proprium. Nam qui communicat de proprio communicat, & si omnia essent communia, ne-

mo esset pauper, nemo dives.
Homily of Almsdeeds.

² *Quidam Anabapt. Germani præsertim, Auctore Thomâ Muncero, v. Sleidani Comment. l. 5. & 10.*

Article 30th Of Men's Goods not common.
A Acts. 5. 4. Whiles it remained, was it not
thine own? & after it was sold was it not in
thine own Power? Why hast thou conceived
this thing in thine Heart? thou hast not
lied unto Men, but unto God. Rom. 13. 7, 8.
Which was with the Deputy of the Country Ser-
geius Paulus, a prudent Man: who called for
Barnabas & Paul & desired to hear the Word
of God. But Elymas the sorcerer (for so is
his Name by interpretation) withstood them,
seeking to turn away the Deputy from Faith.
A 2 Thess. 3. 12. Now them that are such, we
command, & exhort by our Lord Jesus Christ,
that with quietness they work, & eat their
own Bread. B Math. 25. 34. &c

B, Tim. 6. 18. That they do good, that they
be rich in good Works, ready to distribute
willing to communicate.

Article 39th Of an Oath.

A Math. 5. 34. But I say unto you swear
~~not~~ at all, neither by Heaven, for
it is God's Throne. A James. 5. 12.

But above all things, my Brethren,
swear not, neither by Heaven, neither
by the Earth, neither by any other
Oath: but let your yea be yea, &
your nay, nay; lest ye fall into
Condemnation.

CLEMENS ALEXANDR. ^a Πόσω χρησιμώτερον Art. 38.
 τὸ ἐναντίον, ἢ κατὰ κεκτημένον αὐτὸν τε πρὸς τὴν κτῆσιν μὴ κα-
 κοπαδεῖν, καὶ οἷς καθήκεν ἐπικουρεῖν; τίς γὰρ ἂν κοινωνία κα-
 ταλίποιτο παρὰ ἀνθρώπου, εἰ μηδεὶς ἔχει μὴδὲν; πῶς ἂν
 τῆτο τὸ δόγμα πολλοῖς ἄλλοις καὶ καλοῖς τοῦ κυρίου δόγμασιν
 ἐχὼ φανερῶς ἐναντιώμενον εὐρίσκοιτο καὶ μαχόμενον; ποιήσατε
 ἑαυτοῖς φίλους ἐκ τῆ μαμμονᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπητε,
 δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. πῶς ἂν τις πεινῶντα
 στέροι, καὶ διψῶντα ποτίζοι, καὶ γυμνὸν σκεπάσοι, καὶ ἀσεβὸν
 σωσάγοι, ἢ τοῖς μὴ ποιήσασιν ἀπειλεῖ πῦρ καὶ σκότος τὸ ἐξώ-
 πτερον, εἰ πάντων αὐτῶν ἐκείνου φθάνοι τῶν ὑπερῶν; Quis
 Dives salu. c. 13.

Quanto satius oppositum, ut per opes mediocres &
 ipse mala non toleret, & quibus oportet suppeditet?
 Quæ enim apud homines reliqua communicatio sit, si
 nemo quicquam habeat? Quomodo verò dogma hoc
 non aperte pugnat cum multis aliis & præclaris Do-
 mini? Facite vobis amicos de mammona iniquitatis,
 ut cum defeceritis, recipiant vos in æterna taber-
 nacula. Quomodo esurientem quis alat, sitienti po-
 tum det, nudum tegat, peregrinum colligat, quæ
 non facientibus ignem comminatur & tenebras exte-
 riores, si quisque ipse prior horum omnium egenus ex-
 titerit?

De iurejurando.

XXXIX. **Q**Uemadmodum^a juramentum ^a Mat. 5. 34.
 vanum, & temerarium ^a Jac. 5. 12.
 Domino nostro Jesu Christo, & Apostolo
 ejus Jacobo, Christianis hominibus inter-
 dictum

- Art. 39. dictum esse fatemur: ita Christianorum Religionem minimè prohibere censemus,
^b Mat. 26. ^b quin jubente magistratu in causâ fidei, & 63, 64.
 charitatis jurare liceat, modo id fiat juxta
^c Jer. 4. 2. Prophetæ doctrinam, ^c in justitiâ, in judicio, & veritate.

Juramenta vana tantum, & temeraria, illicita esse hinc constat; quia Christus ipse pro tribunali jurejurando adactus jurare non recusavit.

Hammond's Pract. Cat. l. 2. §. 8. Nowell's Cat. pag. 20, 21. Homily against Swearing, part 1. Sanderſon de oblig. Juram. Prælect. 1.

CIEM. ALEXANDR. Εὐπορος μὲν, & μὴ εὐεπίτοπος ἐστὶ τὸ ὁμνῶναι ὁ γνωστὸς [ἢ γὰρ Χριστιανὸς] ὅγε σωτὴρ ἐστὶ τὸ ὁμνῶναι ἀπικνέειντος. *Strom. l. 7.*

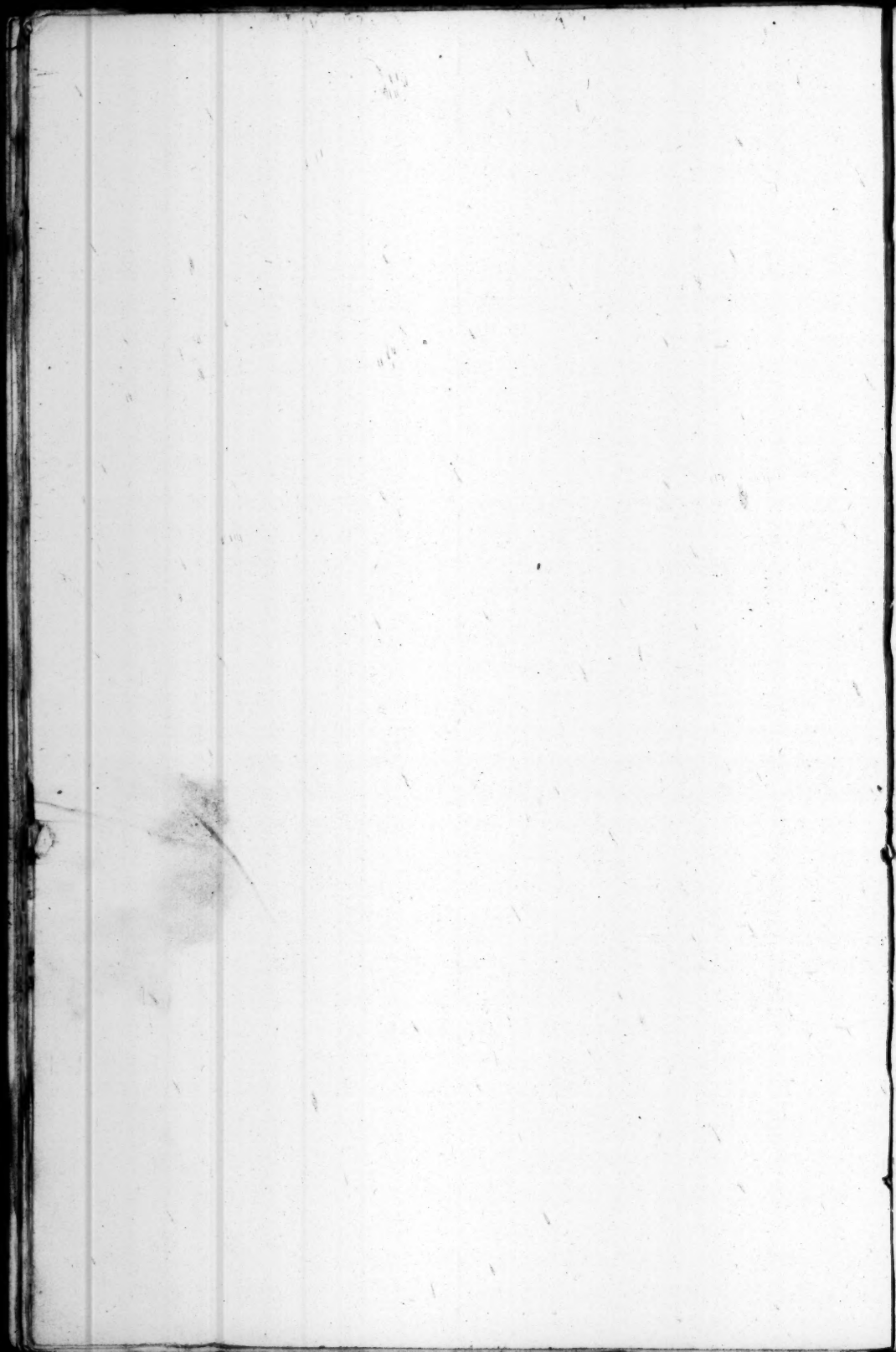
Furamentum quidem religioſe colit, at non proclivis ad Furandum est Gnoſticus, [i. e. Chriſtianus,] utpote qui raro ad jurandum inducitur.

TERTULLIANUS. ^a Sed & jurat Deus. Igitur pejerantem deprehendis, an vanè dejerantem? *adv. Marcion. l. 2. c. 26. Hoc igitur judice non peccat niſi pejerans vel vanè jurans. His etiam aſſentitur Auguſtinus, cujus ſuffragio, utpote optimi conſilii pleno, Collectioni huic ſinem imponam.*

^a Jurationem cave quantum potes. Melius quippe nec verum juratur, quam jurandi conſuetudine, & in perjurium ſæpe caditur, & ſemper perjurio propinquatur. Sed illi, quantum aliquos eorum audivi, quid ſit jurare prorſus ignorant: putant enim ſe non jurare, quando in ore habent, *Scit Deus: & Teſtis eſt Deus: & Teſtem Deum invoco ſuper animam meam*; quia non dicitur *Per Deum*; & quia talia reperiuntur in Apoſtolo Paulo. Sed etiam illa ibi contra eos inventa eſt, quam conſitentur eſſe

B Matt. 26. 63, 64. But Jesus held his
Peace. And the High-Priest answered,
& said unto him, I adjure thee by the living
God, that thou tell us, whether thou be
the Christ, the Son of God. ~~Jer. 4. 2.~~
Jesus saith unto him, thou hast said.

O Jer. 4. 2. And thou shalt swear, the Lord
liveth, in Truth, in judgment, & in Right-
-eousness, & the Nations shall bless
themselves in him, & in him shall they
glory.



esse jurationem, ubi ait Apostolus : *Quotidie morior, per vestram gloriam, fratres, quam habeo in Christo Jesu Domino nostro.* In Græcis enim codicibus reperitur omnino esse hanc jurationem, ne quis in Latinâ linguâ hoc sic intelligat dictum *per vestram gloriam*, quomodo dictum est, *per meum adventum iterum ad vos*, & multa similia, ubi dicitur per aliquod, & non est juratio. Sed non ideo quia in suis literis juravit Apostolus, vir infirmitate [alias, in veritate] firmissimus; ludus nobis debet esse juratio. Multò enim tutiùs, ut dixi, quantum ad nos attinet, nunquam juramus, ut sit in ore nostro, *est, est; non non*; sicut Dominus monet. Non quia peccatum est verum jurare; sed quia gravissimum peccatum est falsum jurare, quo citiùs cadit qui consuevit jurare. ad *Hilarium Epist.* 89.

Confirmatio Articulorum.

HIC liber antedictorum Articulorum jam denuò approbatus est, per assensum & consensum Serenissimæ Reginae Elizabethæ Dominæ nostræ, Dei gratiâ Angliæ, Franciæ, & Hiberniæ Reginae Defensoris Fidei, &c. retinendus & per totum Regnum Angliæ exequendus. Qui Articuli, & lecti sunt, & denuò confirmati, subscriptione D. Archiepiscopi & Episcoporum superioris domûs, & totius Cleri inferioris domûs in Convocatione, *A. D. 1571.*

<i>Patres</i>	<i>floruerunt</i>	<i>Libri</i>	<i>Editi</i>
	<i>A. D.</i>		
Barnabas	34	Epistola	Oxon. 120.1685
Clemens Romanus	70	Epist. ad Cor.	Oxon. 120.1677
Ignatius Antioch.	101	Epistolæ	Lond. 4to. 1680
Justinus Martyr.	155	Opera	Coloniæ, fol. 1686
Ecclesia Smyrnenfis	168	Epistola apud Euseb. l. 4 c. 15.	
Athenagoras	170	Legatio pro Christ.	Colon. 1686
Theophilus Antioch.	180	Ad Autolycum	Oxon. 120.1684
Irenæus	184	adv. Hæreses	Oxon. fol. 1702
Tertullianus	198	Opera	Basil. fol. 1550
Clemens Alexandr.	204	Quis Dives saly.	Oxon. 120.1683
Origenes	230	contra Celsum	Cantab. 4to. 1677
Cyprianus	250	Opera	Parif. fol. 1666

Epistolæ autem citantur juxta Editionem Oxon.

Arnobius	297	adv. Gentes	Parif. 1666
Lactantius	300	Opera	Parif. 120.1545



F I N I S.



NOVATIANI Opera, quæ extant, omnia,
quibus accessit Appendix in qua Errata typo-
graphica emendantur: Textus ipse plurimis
in locis restituitur, & Editio *Jacksoniana* re-
darguitur.

Two Conferences with an *Arian* by the
same Author.

